ARABIC - ENGLISH





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رسـول

جَمَعَهَا



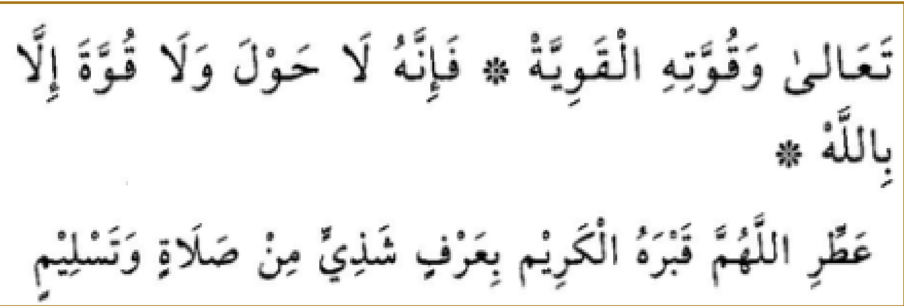


مَوْلِدُ الْبَرْزَنْجِي (نَثْرًا)

اَلْجَنَّةُ وَنَعِيْمُهَا سَعْدٌ لِمَنْ يُصَلِّيْ وَيُسَلِّمُ وَيُبَارِكُ عَلَيْهِ .

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

أَبْتَدِىءُ الإِمْلَاءَ بِٱسْمِ الذَّاتِ الْعَلِيَّةْ ❋ مُسْتَدِرًّا فَيْضَ الْبَرَكَاتِ عَلىٰ مَا أَنَالَهُ وَأَوْلَاهْ ❋ وَأُثَنِّيْ بِحَمْدٍ مَوَارِدُهُ سَائِغَةٌ هَنِيَّةْ ❋ مُمْتَطِياً مِن الشُّكْرِ الْجَمِيْلِ مَطَايَاهْ ❋ وَأُصَلِّيْ وَأُسَلِّمُ عَلَى النُّوْرِ الْمَوْصُوفِ بِالتَّقَدُّمِ وَالأَوَّلِيَّةْ ❋ الْمُنْتَقِلِ فِي الْغُرَرِ الْكَرِيْمَةِ وَالجِبَاهْ ❋ وأَسْتَمْنِحُ اللّٰهَ تَعَالىٰ رِضْوَاناً يَخُصُّ الْعِتْرَةَ الطَّاهِرَةَ النَّبَوِيَّةْ ❋ وَيَعُمُّ الصَّحَابَةَ وَالأَتْبَاعَ وَمَنْ وَالَاهْ ❋ وأَسْتَجْدِيهِ هِدَايَةً لِسُلُوْكِ السُّبُلِ الْوَاضِحَةِ الْجَلِيَّةْ ❋ وَحِفْظاً مِنَ الْغَوَايَةِ فِيْ خِطَطِ الْخَطَإِ وَخُطَاهْ ❋ وَأَنْشُرُ مِنْ قِصَّةِ الْمَوْلِدِ النَّبَوِيِّ بُروداً حِسَاناً عَبْقَرِيَّةْ ❋ نَاظِماً مِنَ النَّسَبِ الشَّرِيْفِ عِقْداً تَحَلَّى الْمَسَامِعُ بِحُلاهْ ❋ وَأَسْتَعِيْنُ بِحَوْلِ اللّٰهِ


تَعَالىٰ وَقُوَّتِهِ الْقَوِيَّةْ ❁ فَإِنَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهْ ❁

عَطِّرِ اللّٰهُمَّ قَبْرَهُ الْكَرِيمِ بِعَرْفٍ شَذِيٍّ مِنْ صَلَاةٍ وَتَسْلِيمِ

The Jannah and its tranquility, a joy, for whoever sends him blessings and peace and wishes him barakah

In the name of Allah, the Entirely Merciful, the Especially Merciful.

I Start this recitation in the name of the Exalted Essence Causing the flow of blessings on what I work for and obtain I praise its wholesome source easily imbibed Riding the mounts of good thanks I give blessings and send peace upon the light described as foremost and first Conveyed in the noble white marks placed on foreheads and faces I humbly ask Allah the Exalted to bestow a special favor upon the pure prophetic ‘itra Which includes his companions, followers and those who support him I implore Him for a guidance by which I will travel the clear established ways And for safety from the seduction in the plans of those who make errors and from following in their footsteps I will simplify from the story of the noble Prophet’s birth beautiful burdas Making from the noble lineage a beautiful necklace that will ornament the ears with its beauty I ask for assistance by Allah’s might and power For surely there is no might or power except by Allah.

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace O Allah, bless him, grant him peace and barakah.

وَبَعْدُ فَأَقُوْلُ: هُوَ سَيِّدُنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ
عَبْدِ الْمُطَّلِبِ، وَٱسْمُهُ شَيْبَةُ الْحَمْدِ، حُمِدَتْ
خِصَالُهُ السَّنِيَّةْ ❋ ابْنِ هَاشِمٍ، وَاسْمُهُ عَمْرٌو، ابنِ
عَبْدِ مَنَافٍ وَٱسْمُهُ الْمُغِيْرَةُ، الَّذِيْ يَنْتَمِي الارْتِقَاءُ
لِعُلْيَاهْ ❋ ابْنِ قُصَيٍّ، وَٱسْمُهُ مُجَمِّعٌ، سُمِّيَ بِقُصَيٍّ
لِتَقَاصِيْهِ فِي بِلَادِ قُضَاعَةَ الْقَصِيَّةْ ❋ إِلىٰ أَنْ أَعَادَهُ
اللهُ تَعَالىٰ إِلَى الْحَرَمِ المُحْتَرَمِ فَحَمَى حِمَاهْ ❋ ابْنِ
كِلَابٍ، وَاسْمُهُ حَكِيْمٌ، ابْنِ مُرَّةَ بْنِ كَعْبِ بْنِ لُؤَيِّ
بْنِ غَالِبِ بْنِ فِهْرٍ، وَاسْمُهُ قُرَيْشٌ، وَإِلَيْهِ تُنْسَبُ
الْبُطُوْنُ الْقُرَشِيَّةْ ❋ وَمَا فَوْقَهُ كِنَانِيٌّ، كَمَا جَنَحَ إِلَيْهِ
الْكَثِيْرُ وَٱرْتَضَاهْ ❋ ابْنِ مَالِكِ بْنِ النَّضْرِ بْنِ كِنَانَةَ بْنِ
خُزَيْمَةَ بْنِ مُدْرِكَةَ بْنِ إِلْيَاسَ، وهُوَ أَوَّلُ مَنْ أَهْدَى
الْبُدْنَ إِلىٰ الرِّحَابِ الْحَرَمِيَّةْ ❋ وَسُمِعَ فِيْ صُلْبِهِ
النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ اللهَ تَعَالىٰ وَلَبَّاهْ ❋
ابْنِ مُضَرَ بْنِ نِزَارِ بْنِ مَعَدِّ بْنِ عَدْنَانَ، وَهٰذَا سِلْكٌ

نَظَّمَتْ فَرَائِدَهُ بَنَانُ السُّنَّةِ السَّنِيَّةْ ❊ وَرَفْعُهُ إِلَى
الْخَلِيْلِ إِبْرَاهِيْمَ أَمْسَكَ عَنْهُ الشَّارِعُ وَأَبَاهْ ❊
وَعَدْنَانُ بِلا رَيْبٍ عِنْدَ ذَوِي الْعُلُوْمِ النَّسَبِيَّةْ ❊ إِلَى
الذَّبِيْحِ إِسْمَاعِيْلَ نِسْبَتُهُ ومُنْتَمَاهُ ومُنْتَهَاهْ ❊ فَأَعْظِمْ
بِهِ مِنْ عِقْدٍ تَأَلَّقَتْ كَوَاكِبُهُ الدُّرِّيَّةْ ❊ وَكَيْفَ لَا
وَالسَّيِّدُ الأَكْرَمُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَاسِطَتُهُ
الْمُنْتَقَاةْ ❊

I say he is Sayyiduna Muhammad son of ‘Abd Allah son of ‘Abd al-Muttalib, whose name is Shaybat al-Hamd whose brilliant qualities were praised Son of Hashim, whose name is ‘Amr, son of ‘Abd Munāf, whose name is al-Mughira to whose exaltedness the ascension is related Son of Quşay, whose name is Mujammi‘ because he used to travel far into Quđā‘a land Until Allah brought him to the sacred haram and its protection Son of Kilāb, whose name is Hakīm, son of Murrah son of Ka‘b son of Lu’ay son of Ghālib son of Fihr, whose name is Quraysh, to whom the clans of Quraysh are related What is above Quraysh is Kināni as accepted by many Ibn Mālik son of al-Nađr son of Kinānah son of Khuzaymah son of Mudrikah son of Ilyās, the first to offer camels as a present to the sacrosanct precinct And in whose loins the Prophet was heard mentioning Allah and responding to Him Son of Muđar son of Nizār son of Ma‘add son of ‘Adnān—this is a thread whose

precious gems were strung by the finger of the brilliant sunnah ‘Adnān, whom Allah connected to the Khalil, Ibrahim (upon him be peace), whose way Sayyiduna Muhammad took and whose father he is And here there is no doubt for those who have knowledge of his lineage That ‘Adnān descends from the Sacrificed, Ismā‘īl, where Sayyiduna Muhammad’s lineage ends How great a necklace whose pearls like stars shine And why not, since its most precious, the Master the Noble, is among them.

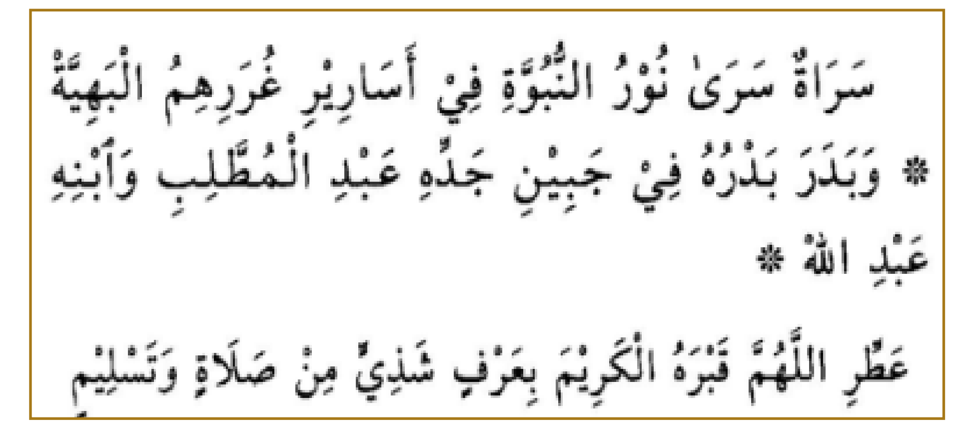
نَسَبٌ تَحْسِبُ الْعُلَىٰ بِحُلَاهُ
قَلَّدَتْهَا نُجُومَهَا الْجَوْزَاءُ

حَبَّذَا عِقْدُ سُوْدَدٍ وَفَخَارٍ
أَنْتَ فِيهِ الْيَتِيْمَةُ الْعَصْمَاءُ

وَأَكْرِمْ بِهِ مِنْ نَسَبٍ طَهَّرَهُ اللهُ تَعَالىٰ مِنْ سِفَاحِ الْجَاهِلِيَّةْ * أَوْرَدَنَا الزَّيْنُ الْعِرَاقِيُّ وَارِدَهُ فِيْ مَوْرِدِهِ الْهَنِيِّ وَرَوَاهْ *

حَفِظَ الإِلٰهُ كَرَامَةً لِمُحَمَّدٍ
آبَاءَهُ الأَمْجَادَ صَوْناً لاسْمِهِ

تَرَكُوا السِّفَاحَ فَلَمْ يُصِبْهُمْ عَارُهُ
مِنْ آدَمٍ وَإِلىٰ أَبِيْهِ وَأُمِّهِ


سَرَاةٌ سَرَى نُورُ النُّبُوَّةِ فِي أَسَارِيرِ غُرَرِهِمُ الْبَهِيَّةْ ❊ وَبَدَرَ بَدْرُهُ فِي جَبِينِ جَدِّهِ عَبْدِ الْمُطَّلِبِ وَابْنِهِ عَبْدِ اللهِ ❊

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيمَ بِعَرْفٍ شَذِيٍّ مِنْ صَلَاةٍ وَتَسْلِيمٍ

Lineage measures exalted nobility by his adornment Gemini beautifies the necklace of stars Deference to the necklace of dominion and glory. In which you are the orphan and jewel.

How noble is the lineage that Allah has purified from the immorality of jahiliyya (Referencing Zayn al-Iraqi's book The Wholesome Mawlid)

Allah has preserved the nobility of Muhammad. His noble forefathers safekeeping his name. Never having indulged themselves in immorality. From Adam to his father and mother.

The light of prophethood appeared as a beautiful white mark on their foreheads. His new moon appeared on the foreheads of his grandfather and his son 'Abd Allah (Sayyiduna Muhammad's father.

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace O Allah, bless him, grant him peace and barakah.

وَلَمَّا أَرَادَ اللهُ تَعَالىٰ إِبْرَازَ حَقِيْقَتِهِ الْمُحمَّدِيَّةْ *
وَإِظْهَارَهُ جِسْماً وَرُوْحاً بِصُوْرَتِهِ وَمَعْنَاهْ * نَقَلَهُ إِلىٰ
مَقَرِّهِ مِنْ صَدَفَةِ آمِنَةَ الزُّهْرِيَّةْ * وَخَصَّهَا الْقَرِيْبُ
الْمُجِيْبُ بِأَنْ تَكُوْنَ أُمّاً لِمُصْطَفَاهْ * وَنُوْدِيَ فِي
السَّمٰوَاتِ وَالأَرْضِ بِحَمْلِهَا لأَنْوَارِهِ الذَّاتِيَّةْ *
وَصَبَا كُلُّ صَبٍّ لِهُبُوْبِ نَسِيْمِ صِبَاهْ * وَكُسِيَتِ
الأَرْضُ بَعْدَ طُوْلِ جَدْبِهَا مِنَ النَّبَاتِ حُلَلاً سُنْدُسِيَّةْ
* وَأَيْنَعَتِ الثِّمَارُ وَأَدْنَى الشَّجَرُ لِلْجَانِيْ جَنَاهْ *
وَنَطَقَتْ بِحَمْلِهِ كُلُّ دَابَّةٍ لِقُرَيْشٍ بِفِصَاحِ الأَلْسُنِ
الْعَرَبِيَّةْ * وَخَرَّتِ الأَسِرَّةُ وَالأَصْنَامُ عَلَى الْوُجُوهِ
وَالأَفْوَاهْ * وَتَبَاشَرَتْ وُحُوشُ الْمَشَارِقِ وَالْمَغَارِبِ
وَدَوَابُّهَا الْبَحْرِيَّةْ * وَاحْتَسَتِ الْعَوَالِمُ مِنَ السُّرُوْرِ
كَأْسَ حُمَيَّاهْ * وَبَشَّرَتِ الْجِنُّ بِإِظْلَالِ زَمَنِهِ
وَانْتُهِكَتِ الْكَهَانَةُ وَرَهِبَتِ الرَّهْبَانِيَّةْ * ولَهِجَ بِخَبَرِهِ

كُلُّ حَبْرٍ خَبِيرٍ وَفِيْ حُلَى حُسْنِهِ تَاهْ * وَأُتِيَتْ أُمُّهُ فِي الْمَنَامِ فَقِيلَ لَهَا: إِنَّكِ قَدْ حَمَلْتِ بِسَيِّدِ الْعَالَمِيْنَ وَخَيْرِ الْبَرِيَّةْ * وَسَمِّيْهِ إِذَا وَضَعْتِهِ مُحَمَّداً؛ لأَنَّهُ سَتُحْمَدُ عُقْبَاهُ *

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيْمَ بِعَرْفٍ شَذِيٍّ مِنْ صَلَاةٍ وَتَسْلِيمٍ

When Allah wanted to send forth His Muhammadan Reality. His appearance as a body and soul in form and meaning. He moved it to its resting place inside Āmina, the Radiance of Beauty. Allah the Most Near the Responder selected her to be the mother of His Chosen One. It was announced in the Heavens and on Earth that she was carrying the lights of Allah Himself. Every ardent lover turned toward the scented breeze of his beloved. After long being barren, the Earth became clothed in lush green Fruits ripened and trees bowed heavy laden easy for the picking. In tongues of clear Arabic the animals spoke of his conception. Beds (of tyrants) and idols tumbled landing on their faces and mouths. Beasts of East and West, of land and sea, exchanged the good news. The worlds drank from the cup of great joy. The jinn were told the approach of his time, soothsayers prophesied, and monks became afraid. Every learned rabbi was eager for news of his coming and became lost in astonishment by the display

of his beauty. His mother was visited in her sleep and was told: “You have become pregnant with the Master of the Worlds and the Best of Mankind” “So when you give birth to him, name him Muhammad, for surely all that issues from him will be praised

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace. O Allah, bless him, grant him peace and barakah

وَلَمَّا تَمَّ مِنْ حَمْلِهِ شَهْرَانِ عَلىٰ مَشْهُوْرِ الأَقْوالِ
الْمَرْوِيَّةْ ❊ تُوُفِّيَ بِالْمَدِيْنَةِ الْمُنَوَّرَةِ أَبُوْهُ عَبْدُ اللهْ ❊
وكَانَ قَدِ ٱجْتَازَ بِأَخْوَالِهِ بَنِي عَدِيٍّ مِّنَ الطَّائِفَةِ
النَّجَّارِيَّةْ ❊ وَمَكَثَ فِيْهِمْ شَهْراً سَقِيْماً، يُعَانُوْنَ
سُقْمَهُ وَشَكْوَاهْ ❊ وَلَمَّا تَمَّ مِنْ حَمْلِهِ، عَلَى
الرَّاجِحِ، تِسْعَةُ أَشْهُرٍ قَمَرِيَّةْ ❊ وَآنَ لِلزَّمَانِ أَنْ
يَنْجَلِيَ عَنْهُ صَدَاهْ ❊ حَضَرَ أُمَّهُ لَيْلَةَ مَوْلِدِهِ آسِيَةُ
وَمَرْيَمُ، فِيْ نِسْوَةٍ مِنَ الْحَظِيْرَةِ الْقُدْسِيَّةْ ❊ وأَخَذَهَا
الْمَخَاضُ فوَلَدَتْهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، نُوْراً
يَتَلأْلأُ سَنَاهْ ❊

Two months after his conception, according to the most well-known narrations. His father, ‘Abd Allah, died in Madinah al-Munawwarah. Passing by his uncles on his mother’s side, Bani ‘Adi from the tribe of Bani Najjār He fell ill, and for a month remained among them while they tried to treat him.

Nine lunar months passed after his conception, according to the numerous traditions. Now, time’s thirst for him would be quenched. On the night of his noble birth, Āsiah and Maryam with other women of paradise attended his mother. The moment labor pains began she gave birth to him (Allah’s blessings and peace be upon him) as a radiance whose brilliance illuminates the world.

محل القيام

صَلَّى اللَّهُ عَلىٰ مُحَمَّد   صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم

مَرْحَباً يَا مَرْحَباً يَا مَرْحَبَا   مَرْحَباً جَدَّ الْحُسَيْنِ مَرْحَبَا

يَا نَبِيْ سَلَامٌ عَلَيْكَ   يَا رَسُوْلْ سَلَامٌ عَلَيْكَ

يَا حَبِيْبْ سَلَامٌ عَلَيْكَ   صَلَوَاتُ اللّٰهْ عَلَيْكَ

أَشْرَقَ الْبَدْرُ عَلَيْنَا   فَاخْتَفَتْ مِنْهُ الْبُدُوْرْ

مِثْلَ حُسْنِكْ مَا رَأَيْنَا   قَطُّ يَا وَجْهَ السُّرُوْرْ

أَنْتَ شَمْسٌ أَنْتَ بَدْرٌ   أَنْتَ نُوْرٌ فَوْقَ نُوْرْ

أَنْتَ إِكْسِيْرٌ وَغَالِيْ   أَنْتَ مِصْبَاحُ الصُّدُوْرْ

يَا حَبِيْبِيْ يَا مُحَمَّدْ   يَا عَرُوْسَ الْخَافِقَيْنْ

يَا مُؤَيَّدْ يَا مُمَجَّدْ   يَا إِمَامَ الْقِبْلَتَيْنْ

مَنْ رَأَى وَجْهَكَ يَسْعَدْ   يَا كَرِيْمَ الْوَالِدَيْنْ

حَوْضُكَ الصَّافِيْ الْمُبَرَّدْ   وِرْدُنَا يَوْمَ النُّشُوْرْ

مَا رَأَيْنَا الْعِيْسَ حَنَّتْ   بِالسُّرىٰ إِلَّا إِلَيْكْ

وَالْغَمَامَةْ قَدْ أَظَلَّتْ   وَالْمَلَا صَلَّوْا عَلَيْكْ

وَأَتَاكَ الْعُوْدُ يَبْكِيْ   وَتَذَلَّلْ بَيْنَ يَدَيْكْ

وَاسْتَجَارَتْ يَا حَبِيْبِيْ   عِنْدَكَ الظَّبْيُ النَّفُوْرْ

عِنْدَمَا شَدُّوا الْمَحَامِلْ وَتَنَادَوْا لِلرَّحِيْلْ
جِئْتُهُمْ وَالدَّمْعُ سَائِلْ قُلْتُ: قِفْ لِيْ يَا دَلِيْلْ
وتَحَمَّلْ لِيْ رَسَائِلْ أَيُّهَا الشَّوْقُ الْجَزِيْلْ
نَحْوَ هَاتِيْكَ الْمَنَازِلْ بِالْعَشِيِّ وَالْبُكُوْرْ
كُلُّ مَنْ فِيْ الْكَوْنِ هَامُوْا فِيْكَ يَا بَاهِيْ الْجَبِيْنْ
وَلَهُمْ فِيْكَ غَرَامُ وَاشْتِيَاقٌ وَحَنِيْنْ
فِيْ مَعَانِيْكَ الأَنَامُ قَدْ تَبَدَّتْ حَائِرِيْنْ
أَنْتَ لِلرُّسْلِ خِتَامُ أَنْتَ لِلْمَوْلَى شَكُوْرْ
عَبْدُكَ الْمِسْكِيْنُ يَرْجُوْ فَضْلَكَ الْجَمَّ الْغَفِيْرْ
فِيْكَ قَدْ أَحْسَنْتُ ظَنِّيْ يَا بَشِيْرُ يَا نَذِيْرْ
فَأَغِثْنِيْ وَأَجِرْنِيْ يَا مُجِيْرُ مِنَ السَّعِيْرْ
يَا غِيَاثِيْ يَا مَلَاذِيْ فِيْ مُلِمَّاتِ الأُمُوْرْ
سَعْدَ عَبْدٍ قَدْ تَمَلَّىٰ وَانْجَلَىٰ عَنْهُ الْحَزِيْنْ
فِيْكَ يَا بَدْرُ تَجَلَّىٰ فَلَكَ الْوَصْفُ الْحَسِيْنْ
لَيْسَ أَزْكَىٰ مِنْكَ أَصْلَا قَطُّ يَا جَدَّ الْحُسَيْنْ
فَعَلَيْكَ اللّٰهُ صَلَّىٰ دَائِماً طُوْلَ الدُّهُوْرْ
يَا وَلِيَّ الْحَسَنَاتِ يَا رَفِيْعَ الدَّرَجَاتِ

كَفِّرْ عَنِّي الذُّنُوْبَ وَاغْفِرْ عَنِّيْ السَّيِّئَاتِ
أَنْتَ غَفَّارُ الْخَطَايَا وَالذُّنُوْبِ الْمُوْبِقَاتِ
أَنْتَ سَتَّارُ الْمَسَاوِيْ وَمُقِيْلُ الْعَثَرَاتِ
عَالِمُ السِّرِّ وَأَخْفَىٰ مُسْتَجِيْبُ الدَّعَوَاتِ
رَبِّ اِرْحَمْنَا جَمِيْعاً بِجَمِيْعِ الصَّالِحَاتِ
وَصَلَاةُ اللَّهْ عَلىٰ أَحْمَدْ عَدَّ تَحْرِيْرِ السُّطُوْرْ
أَحْمَدُ الْهَادِيْ مُحَمَّدْ صَاحِبُ الْوَجْهِ الْمُنِيْرْ

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وَحِيْنَ بَدَا كَالشَّمْسِ هَلَّلَ صَارِخاً
فَشَمَّتَهُ الأَمْلَاكُ فِي الْحِيْنِ وَالآنِ
نَظِيْفاً وَسِيْعَ الصَّدْرِ بِالْحِلْمِ قَدْ سَمَا
وَمَقْطُوْعَ سُرٍّ بَلْ بِأَكْمَلِ إِخْتَانِ
تَدَلَّتْ لَهُ الزُّهْرُ الَّتِيْ عَمَّ ضَوْؤُهَا
وَبِالْحَرَمِ الْمَكِّيْ وَسَائِرِ قِيْعَانِ
إِلىٰ جَدِّهِ جَاءَ الْبَشِيْرُ مُسَارِعاً
فَجَاءَ قَرِيْرَ الْعَيْنِ سَاحِبَ أَرْدَانِ
فَشَاهَدَ نُوْرَ اللَّهِ أَشْرَقَ مُسْفِراً
وَأُلْبِسَ مِنْ بُشْرَى الْهَنَاءِ رِدَاءَانِ

هٰذَا وَقَدِ اسْتَحْسَنَ الْقِيَامَ عِنْدَ ذِكْرِ مَوْلِدِهِ
الشَّرِيْفِ أَئِمَّةٌ ذَوُوْ رِوَايَةٍ وَرَوِيَّةْ ❁ فَطُوْبىٰ لِمَنْ كَانَ
تَعْظِيْمُهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ غَايَةَ مَرَامِهِ وَمَرْمَاهُ ❁

عَطِّرِ اللّٰهُمَّ قَبْرَهُ الْكَرِيْمَ بِعَرْفٍ شَذِيٍّ مِنْ صَلَاةٍ وَتَسْلِيْمٍ

Several imams of narration and knowledge say that standing at the mentioning of his noble birth is preferred. So paradise is for the one whose sole aim is to honor his greatness.

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace O Allah, bless him, grant him peace and barakah

وَبَرَزَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَاضِعاً يَدَيْهِ عَلَى
الأَرْضِ، رَافِعاً رَأْسَهُ إِلَى السَّمَاءِ الْعَلِيَّةْ ❁ مُوْمِياً
بِذٰلِكَ الرَّفْعِ إِلَى سُؤْدَدِهِ وَعُلَاهُ ❁ وَمُشِيْراً إِلَى رِفْعَةِ

قَدْرِهِ عَلىٰ سَائِرِ الْبَرِيَّةْ ❁ وَأَنَّهُ الْحَبِيْبُ الَّذِيْ
حَسُنَتْ طِباعُهُ وسَجَايَاهْ ❁ وَدَعَتْ أُمُّهُ عَبْدَ الْمُطَّلِبِ
وَهُوَ يَطُوْفُ بِهَاتِيْكَ الْبَنِيَّةْ ❁ فَأَقْبَلَ مُسْرِعاً وَنَظَرَ
إِلَيْهِ وَبَلَغَ مِنَ السُّرُوْرِ مُنَاهْ ❁ وَأَدْخَلَهُ الْكَعْبَةَ
الْغَرَّاءَ، وَقَامَ يَدْعُوْ بِخُلُوصِ النِّيَّةْ ❁ وَيَشْكُرُ اللهَ
تَعَالىٰ عَلىٰ ما مَنَّ بِهِ عَلَيْهِ وَأَعْطَاهْ ❁ وَوُلِدَ صَلَّى
اللهُ عَلَيْهِ وَسَلَّمَ نَظِيْفاً، مَخْتُوْناً مَقْطُوْعَ السُّرَّةِ بِيَدِ
الْقُدْرَةِ الإِلٰهِيَّةْ ❁ طَيِّباً دَهِيْناً، مَكْحُوْلَةً بِكُحْلِ
الْعِنَايَةِ عَيْنَاهْ ❁ وَقِيْلَ: خَتَنَهُ جَدُّهُ بَعْدَ سَبْعِ لَيَالٍ
سَوِيَّةْ ❁ وَأَوْلَمَ وَأَطْعَمَ، وَسَمَّاهُ مُحَمَّداً وَأَكْرَمَ
مَثْوَاهْ ❁

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيْمَ بِعَرْفٍ شَذِيٍّ مِنْ صَلَاةٍ وَتَسْلِيْم

He (Allah bless him and grant him peace) appeared putting his hands on the earth and raising his head up to the exalted heaven. This raising of his head indicating his sovereignty. His high rank above mankind And that he is the Beloved One whose character and personality are good. His mother called ‘Abd alMuţţalib who,

while had been performing ţawāf of the Ka‘bah (of the unseen), the Ka‘bah built for the angels (before the building of the Ka‘bah in the sensory) He came quickly and looked at him with utmost pleasure. Then he took him inside the Ka‘bah, the Noble and Unique, and stood making du‘a with sincere intention. Thanking Allah, the Exalted, for what He gave freely and with His pleasure. He (Allah bless him and grant him peace) was born clean, circumcised, the umbilical cord cut by the hand of Divine Power Scented, oiled, and with the kohl of divine care on his eyes. It is also said that he was circumcised seven nights after his birth by his grandfather, ‘Abd al-Muţţalib. Who served a feast and fed the people and named him Muhammad, and honoring him in his abode.

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace O Allah, bless him, grant him peace and barakah

وَظَهَرَ عِنْدَ وِلَادَتِهِ خَوَارِقُ وَغَرائِبُ غَيْبِيَّةْ ❊
إِرْهَاصاً لِنُبُوَّتِهِ، وَإِعْلَاماً بِأَنَّهُ مُخْتَارُ اللهِ تَعَالَىٰ
وَمُجْتَبَاهُ ❊ فَزِيْدَتِ السَّمَاءُ حِفْظاً وَرُدَّ عَنْهَا الْمَرَدَةُ
وَذَوُو النُّفُوسِ الشَّيْطَانِيَّةْ ❊ وَرَجَمَتِ النُّجُومُ
النَّيِّرَاتُ كُلَّ رَجِيمٍ فِيْ حَالِ مَرْقَاهْ ❊ وَتَدَلَّتْ إِلَيْهِ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الأَنْجُمُ الزُّهْرِيَّةْ ❊ وَاسْتَنَارَتْ

بِنُوْرِهَا وِهَادُ الْحَرَمِ وَرُبَاهْ ❋ وَخَرَجَ مَعَهُ نُوْرٌ أَضَاءَتْ لَهُ قُصُوْرُ الشَّامِ الْقَيْصَرِيَّةْ ❋ فَرَآهَا مَنْ بِبِطَاحِ مَكَّةَ دَارُهُ وَمَغْنَاهْ ❋ وَانْصَدَعَ الإِيْوَانُ بِالْمَدَائِنِ الْكِسْرَوِيَّةْ ❋ الَّذِيْ رَفَعَ أَنُوْشِرْوَانَ سَمْكَهُ وَسَوَّاهْ ❋ وَسَقَطَ أَرْبَعَ عَشْرَةَ مِنْ شُرَّافَاتِهِ الْعُلْوِيَّةْ ❋ وَكُسِرَ مُلْكُ كِسْرَىٰ لِهَوْلِ مَا أَصَابَهُ وَعَرَاهْ ❋ وَخَمَدَتِ النِّيْرَانُ الْمَعْبُوْدَةُ بِالْمَمَالِكِ الْفَارِسِيَّةْ ❋ لِطُلُوْعِ بَدْرِهِ الْمُنِيْرِ وإِشْرَاقِ مُحَيَّاهْ ❋ وَغَاضَتْ بُحَيْرَةُ سَاوَةَ، وَكَانَتْ بَيْنَ هَمَذَانَ وَقُمٍّ مِنَ الْبِلَادِ الْعَجَمِيَّةْ ❋ وَجَفَّتْ إِذْ كَفَّ وَاكِفُ مَوْجِهَا الثَّجَّاجِ يَنَابِيْعُ هَاتِيْكَ الْمِيَاهْ ❋ وَفَاضَ وَادِيْ سَمَاوَةَ، وَهِيَ مَفَازَةٌ فِيْ فَلَاةٍ وَبَرِّيَّةْ ❋ لَمْ يَكُنْ بِهَا قَبْلُ مَاءٌ يَنْقَعُ لِلظِّمَاءِ اللَّهَاةْ ❋ وَكَانَ مَوْلِدُهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِالْمَوْضِعِ الْمَعْرُوْفِ بِالعِرَاصِ الْمَكِّيَّةْ ❋ وَالْبَلَدِ الَّذِيْ لَا يُعْضَدُ شَجَرُهُ وَلَا يُخْتَلىٰ خَلَاهْ ❋ وَاخْتُلِفَ فِيْ عَامِ وِلَادَتِهِ، وَفِي شَهْرِهَا وَفِيْ يَوْمِهَا، عَلىٰ أَقْوَالٍ لِلْعُلَمَاءِ مَرْوِيَّةْ ❋ وَالرَّاجِحُ أَنَّهَا قُبَيْلَ فَجْرِ يَوْمِ الاثْنَيْنِ، ثَانِيْ عَشَرِ شَهْرِ رَبِيْعِ

الأَوَّلِ، مِنْ عَامِ الْفِيلِ الَّذِيْ صَدَّهُ اللهُ عَنِ الحَرَمِ وَحَمَاهُ ۞

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيْمَ بِعَرْفٍ شَذِيٍّ مِنْ صَلَاةٍ وَتَسْلِيمٍ

At his birth abnormal and strange events appeared in order to facilitate his prophethood and notify (the world) that he is Allah's Chosen One. Heaven (alsamā'a) was increased in protection and the vicious and powerful jinn and those humans with devilish natures (nafs) were driven away. The luminous stars stoned every accursed one at his raising himself. And then lowered themselves to him in nurturing love. By their light the valleys and hills of the Haram (Makkah) were illuminated. A light came out with him (Allah bless him and grant him peace) illuminating the Roman castles of Sham for him. And thus he saw from the valleys of Makkah, his home. That the Persian palace at Mada'in had cracked. The high and strong palace built by Anu Sharwan (a Persian king) And that fourteen of its high balconies had fallen. The bed of King Kisra was broken—a shocking frightening event. The fires worshipped by the Persian kingdoms went out. At the appearance of his illuminating full moon and the dawning of his noble countenance. Lake Sāwah which had been between Hamadhān and Qom dwindled away. Because its source which had been gushing with water, dried up. The valley of Samāwah a dry desert

overflowed with water. Before it had been without water to wet the mouth of the thirsty. He (Allah bless him and grant him peace) was born in Makkah at the place known as al-‘Arāş. The sacrosanct area in which the trees and plants were not to be cut. Some scholars have been documented as being in disagreement about the exact year, month, and day of his birth. But most accept that his birth was before the dawn of Monday the twelfth of Rabi‘ al-Awwal in the year that Allah protected the Ka‘bah by stopping the elephant (in the army of the enemies of the Ka‘bah) from entering the Haram.

وَأَرْضَعَتْهُ أُمُّهُ أَيَّاماً ثُمَّ أَرْضَعَتْهُ ثُوَيْبَةُ الأَسْلَمِيَّةْ
* الَّتِيْ أَعْتَقَهَا أَبُوْ لَهَبٍ، حِيْنَ وَافَتْهُ عِنْدَ مِيْلَادِهِ
عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ بِبُشْرَاهْ * فَأَرْضَعَتْهُ مَعَ ٱبْنِهَا
مَسْرُوْحٍ وَأَبِيْ سَلَمَةَ، وَهِيَ بِهِ حَفِيَّةْ * وأَرْضَعَتْ
قَبْلَهُ حَمْزَةَ الَّذِي حُمِدَ فِيْ نُصْرَةِ الدِّيْنِ سُرَاهْ *
وَكَانَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَبْعَثُ إِلَيْهَا مِنَ الْمَدِيْنَةِ
بِصِلَةٍ وَكِسْوَةٍ هِيَ بِهَا حَرِيَّةْ * إِلَى أَنْ أَوْرَدَ هَيْكَلَهَا
رَائِدُ الْمَنُوْنِ الضَّرِيحَ وَوَارَاهْ * قِيْلَ: عَلىٰ دِيْنِ
قَوْمِهَا الْفِئَةِ الْجَاهِلِيَّةْ * وَقِيْلَ: أَسْلَمَتْ، أَثْبَتَ
الْخِلَافَ ٱبْنُ مَنْدَه وَحَكَاهْ * ثُمَّ أَرْضَعَتْهُ الْفَتَاةُ
حَلِيْمَةُ السَّعْدِيَّةْ * وَكَانَ قَدْ رَدَّ كُلُّ الْقَوْمِ ثَدْيَهَا
لِفَقْرِهَا وَأَبَاهْ * فَأَخْصَبَ عَيْشُهَا بَعْدَ الْمَحْلِ قَبْلَ
الْعَشِيَّةْ * وَدَرَّ ثَدْيَاها بِدُرٍّ دَرٍّ، أَلْبَنَهُ الْيَمِيْنُ مِنْهُمَا
وَأَلْبَنَ الآخَرُ أَخَاهْ * وَأَصْبَحَتْ بَعْدَ الْهُزَالِ وَالْفَقْرِ
غَنِيَّةْ * وَسَمِنَتِ الشَّارِفُ لَدَيْهَا وَالشِّيَاهْ * وَٱنْجَابَ

عَنْ جَانِبِهَا كُلُّ مُلِمَّةٍ وَرَزِيَّةْ ❋ وَطَرَّزَ السَّعْدُ بُرْدَ عَيْشِهَا الْهَنِيِّ وَوَشَاهْ ❋

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيْمَ بِعَرْفٍ شَذِيٍّ مِنْ صَلَاةٍ وَتَسْلِيْمِ

His mother suckled him for a few days then Thuwaybah al-Aslamiyah. Who, when she gave her master Abu Lahab the good news (bushra) of the Prophet's birth, was immediately set free (as a reward). She suckled him with her son, Masrūĥ, and Abu Salamah, receiving him with great pleasure. Before him she had suckled Hamzah, who is praised for his support of the dīn. From Madinah he (Allah bless him and grant him peace) would send her well-deserved gifts and clothing. Until her body was put in the grave and covered. Some said that she kept the dīn of her people in jahiliyah until her death. Others said that she submitted, and this has been proven and narrated by Ibn al-Mundah. Then he (Allah bless him and grant him peace) was suckled by a young woman, Ĥalīmah al-Sa'diyah. The people had rejected her as a wet nurse because of her indigence. By nightfall (the day she took him) her barren life became fertile, she gave her right breast to him and it immediately overflowed with milk like pearls and her left one also gave milk to his suckling brother. After weakness and poverty she became wealthy. Her female camel and her sheep became fat. And then all difficulties and misfortunes were removed from her shoulders. Good fortune embroidered her cloak in good living, beautified.

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace O Allah, bless him, grant him peace and barakah

وَكَانَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَشِبُّ فِي الْيَوْمِ
شَبَابَ الصَّبِيِّ فِي الشَّهْرِ، بِعِنَايَةٍ رَبَّانِيَّةْ ❊ فَقَامَ
عَلَىٰ قَدَمَيْهِ فِيْ ثَلَاثٍ، وَمَشَى فِيْ خَمْسٍ، وَقَوِيَتْ
فِيْ تِسْعٍ مِنَ الشُّهُوْرِ بِفَصِيْحِ النُّطْقِ قُوَاهْ ❊ وَشَقَّ
الْمَلَكَانِ صَدْرَهُ الشَّرِيْفَ لَدَيْهَا، وَأَخْرَجَا مِنْهُ عَلَقَةً
دَمَوِيَّةْ ❊ وَأَزَالَا مِنْهُ حَظَّ الشَّيْطَانِ وبِالثَّلْجِ غَسَلَاهْ
❊ وَمَلَآهُ حِكْمَةً وَمَعَانِيَ إِيْمَانِيَّةْ ❊ ثُمَّ خَاطَاهُ
وبِخَاتَمِ النُّبُوَّةِ ختَمَاهْ ❊ وَوَزَنَاهُ فَرَجَحَ بِأَلْفٍ مِنْ
أُمَّتِهِ أُمَّةِ الْخَيْرِيَّةْ ❊ وَنَشَأَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
عَلَىٰ أَكْمَلِ الأَوْصَافِ مِنْ حَالِ صِبَاهْ ❊ ثُمَّ رَدَّتْهُ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَىٰ أُمِّهِ، وَهِيَ بِهِ غَيْرُ سَخِيَّةْ
❊ حَذَراً مِنْ أَنْ يُصَابَ بِمُصَابٍ حَادِثٍ تَخْشَاهْ ❊
وَوَفَدَتْ عَلَيْهِ حَلِيْمَةُ فِيْ أَيَّامِ خَدِيْجَةَ السَّيِّدَةِ
الْوَضِيَّةْ ❊ فَحَبَاهَا مِنْ حِبَائِهِ الْوَافِرِ بِحَيَاهْ ❊
وَقَدِمَتْ عَلَيْهِ يَوْمَ حُنَيْنٍ، فَقَامَ إِلَيْهَا وَأَخَذَتْهُ

الأَرْيَحِيَّةْ ❊ وبَسَطَ لَهَا مِنْ رِدَائِهِ الشَّرِيْفِ بِسَاطَ بِرِّهِ وَنَدَاهْ ❊ وَالصَّحِيْحُ أَنَّهَا أَسْلَمَتْ، مَعَ زَوْجِهَا والْبَنِيْنَ وَالذُّرِّيَّةْ ❊ وَقَدْ عَدَّهُمْ فِي الصَّحَابَةِ جَمْعٌ مِنْ ثِقَاتِ الرُّوَاةْ ❊

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيْمَ بِعَرْفٍ شَذِيٍّ مِنْ صَلَاةٍ وَتَسْلِيْمٍ

By divine care, he (Allah bless him and grant him peace) grew in one day what a child would grow in one month. So he stood upon his feet in three months, walked in five months, and was able to talk articulately in nine months. While in her care, two angels (visited him and) opened his chest and took out from his noble heart a clot of blood. After removing the portion of the shayţān, they washed it with ice and filled it with wisdom and meanings based upon faith. Then they closed it, sealing it with the seal of prophethood. Lastly, they weighed him and found him to be heavier than one thousand of his good nation. He grew up with the most perfect qualities of a young child. Then she returned him to his mother though she wanted to keep him. She feared harm might befall him. Ĥalīmah visited him during the time he was living with Khadījah, al-sayyidah al-marđiyyah. And he gave generously to her with shyness and modesty. On the day of Ĥunayn, she came to him and he stood up selflessly to meet her. He

unfolded for her his noble shawl of generosity and honor. The correct (belief) is that she, her husband and her children became Muslims. A group of trustworthy narrators consider her and her husband to be among the companions.

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace O Allah, bless him, grant him peace and barakah

وَلَمَّا بَلَغَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَرْبَعَ سِنِيْنَ
خَرَجَتْ بِهِ أُمُّهُ إِلَىٰ الْمَدِيْنَةِ النَّبَوِيَّةْ * ثُمَّ عَادَتْ
فَوَافَتْهَا بِالأَبْوَاءِ، أَوْ بِشِعْبِ الْحَجُونِ، الْوَفَاةْ *
فَحَمَلَتْهُ حَاضِنَتُهُ أُمُّ أَيْمَنَ الْحَبَشِيَّةْ * الَّتِي زَوَّجَهَا
بَعْدُ مِنْ زَيْدِ بنِ حَارِثَةَ مَوْلَاهْ * وَأَدْخَلَتْهُ عَلَىٰ جَدِّهِ
عَبْدِ الْمُطَّلِبِ فَضَمَّهُ إِلَيْهِ وَرَقَّ لَهُ وَأَعْلَىٰ رُقِيَّهْ *
وَقَالَ: إِنَّ لِابْنِي هٰذَا لَشَأْناً عَظِيْماً، فَبَخٍ بَخٍ لِمَنْ
وَقَّرَهُ وَوَالَاهْ * وَلَمْ تَشْكُ فِيْ صِبَاهُ جُوْعاً وَلَا
عَطَشاً قَطُّ نَفْسُهُ الأَبِيَّةْ * وَكَثِيْراً مَا غَدَا فَاغْتَذَىٰ
بِمَاءِ زَمْزَمَ فَأَشْبَعَهُ وَأَرْوَاهْ * وَلَمَّا أُنِيْخَتْ بِفِنَاءِ
جَدِّهِ عَبْدِ الْمُطَّلِبِ مَطَايَا الْمَنِيَّةْ * كَفَلَهُ عَمُّهُ أَبُوْ
طَالِبٍ، شَقِيْقُ أَبِيْهِ عَبْدِ اللّٰهْ * فَقَامَ بِكَفَالَتِهِ بِعَزْمٍ
قَوِيٍّ وَهِمَّةٍ وَحَمِيَّةْ * وَقَدَّمَهُ عَلَى النَّفْسِ والْبَنِيْنَ

وَرَبَّاهْ ❊ وَلَمَّا بَلَغَ اثْنَتَيْ عَشْرَةَ سَنَةً رَحَلَ بِهِ صَلَّى
اللهُ عَلَيْهِ وَسَلَّمَ عَمُّهُ إِلَىٰ الْبِلَادِ الشَّامِيَّةْ ❊ وَعَرَفَهُ
الرَّاهِبُ بَحِيْرَاءُ بِمَا حَازَهُ مِنْ وَصْفِ النُّبُوَّةِ وَحَوَاهْ
❊ وَقَالَ: «إِنِّي أَرَاهُ سَيِّدَ الْعَالَمِيْنَ، وَرَسُوْلَ اللهِ
وَنَبِيَّهْ ❊ قَدْ سَجَدَ لَهُ الشَّجَرُ وَالْحَجَرُ، وَلَا
يَسْجُدَانِ إِلَّا لِنَبِيٍّ أَوَّاهْ ❊ وَإِنَّا لَنَجِدُ نَعْتَهُ فِي
الْكُتُبِ الْقَدِيْمَةِ السَّمَاوِيَّةْ ❊ وَبَيْنَ كَتِفَيْهِ خَاتَمُ
النُّبُوَّةِ، قَدْ عَمَّهُ النُّوْرُ وَعَلَاهْ» ❊ وَأَمَرَ عَمَّهُ بِرَدِّهِ
إِلَىٰ مَكَّةَ، تَخَوُّفاً عَلَيْهِ مِنْ أَهْلِ دِيْنِ الْيَهُوْدِيَّةْ ❊
فَرَجَعَ بِهِ وَلَمْ يُجَاوِزْ مِنَ الشَّامِ الْمُقَدَّسِ بُصْرَاهْ ❊

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيْمَ بِعَرْفٍ شَذِيٍّ مِنْ صَلَاةٍ وَتَسْلِيْم

When he (Allah bless him and grant him peace) reached four years of age his mother took him to Madinah al-Munawwarah. While returning she died either at al-Abwā’ or at Shi‘b al-Ĥajūn (somewhere between Makkah and Madinah, but closer to Madinah). He (Allah bless him and grant him peace) was then carried by his nurse maid, Umm Ayman, the Ethiopian, whom he later married to his freed slave Zayd ibn Ĥārithah.

She took him (Allah bless him and grant him peace) to his grandfather ‘Abd al-Muţţalib who hugged him and showed him great tenderness and raised his status. He said: “This son of mine has a great affair. So bravo! to he who shows him respect and support”. In his childhood his noble soul never complained from hunger or thirst. Often his food was only the nourishment to be taken from the water of zamzam, which satisfied him and quenched his thirst.

Then, when the camels of death were made to kneel down at the courtyard of his grandfather, ‘Abd al-Muţţalib, his uncle, Abu Ţālib, the brother of ‘Abd Allah from both parents, adopted him. He carried his adoption with strong determination and zeal. In bringing him up, he preferred him (Allah bless him and grant him peace) even to himself and his own children.

When the Prophet (Allah bless him and grant him peace) was twelve years old, his uncle took him on one of his trips to Sham. There, the monk Buĥayrā, in possession of the description of prophethood, recognized him. He said: “I see him as the Master of the Worlds, the Messenger of Allah and His Prophet, for the trees and stones prostrated to him and they never prostrate except to a prophet, who sighs in repentance and asks for forgiveness”. “Surely, we find his description in the ancient divine books”. “And between his shoulder blades is the seal of prophethood, completely illuminated by light”. His uncle ordered that he be returned to Makkah, fearing that harm might

befall him from the Jews. So he returned with him from Buşrā (a city in Sham now called Houran) in blessed Sham

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace O Allah, bless him, grant him peace and barakah

وَلَمَّا بَلَغَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَمْساً وَعِشْرِيْنَ
سَنَةً سَافَرَ إِلىٰ بُصْرَىٰ فِيْ تِجَارَةٍ لِخَدِيْجَةَ الْفَتِيَّةْ ❁
وَمَعَهُ غُلَامُهَا مَيْسَرَةُ، يَخْدِمُهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
وَيَقُوْمُ بِمَا عَنَاهْ ❁ فَنَزَلَ تَحْتَ شَجَرَةٍ لَدَىٰ صَوْمَعَةِ
نُسْطُوْرَ رَاهِبِ النَّصْرَانِيَّةْ ❁ فَعَرَفَهُ الرَّاهِبُ إِذْ مَالَ
إِلَيْهِ ظِلُّهَا الْوَارِفُ وَآوَاهْ ❁ وَقَالَ: مَا نَزَلَ تَحْتَ
هٰذِهِ الشَّجَرَةِ قَطُّ إِلَّا نَبِيٌّ ذُوْ صِفَاتٍ نَقِيَّةْ ❁

وَرَسُوْلٌ قَدْ خَصَّهُ اللهُ تَعَالىٰ بِالْفَضَائِلِ وَحَبَاهْ * ثُمَّ قَالَ لِمَيْسَرَةَ: أَفِيْ عَيْنَيْهِ حُمْرَةٌ، ٱسْتِظْهَاراً لِلْعَلَامَةِ الْخَفِيَّةْ * فَأَجَابَهُ بِنَعَمْ، فَحَقَّ لَدَيْهِ مَا ظَنَّهُ فِيْهِ وَتَوَخَّاهْ * وَقَالَ لِمَيْسَرَةَ: لَا تُفَارِقْهُ وَكُنْ مَعَهُ بِصِدْقِ عَزْمٍ وَحُسْنِ طَوِيَّةْ * فَإِنَّهُ مِمَّنْ أَكْرَمَهُ اللهُ تَعَالىٰ بِالنُّبُوَّةِ وَٱجْتَبَاهْ * ثُمَّ عَادَ إِلىٰ مَكَّةَ، فَرَأَتْهُ خَدِيجَةُ مُقْبِلاً وَهِيَ بَيْنَ نِسْوَةٍ فِيْ عُلِّيَّةْ * وَمَلَكَانِ عَلىٰ رَأْسِهِ الشَّرِيْفِ مِنْ وَهَجِ الشَّمْسِ قَدْ أَظَلَّاهْ * وَأَخْبَرَهَا مَيْسَرَةُ بِأَنَّهُ رَأىٰ ذٰلِكَ فِي السَّفَرِ كُلِّهِ، وَبِمَا قَالَ لَهُ الرَّاهِبُ وَأَوْدَعَهُ لَدَيْهِ مِنَ الْوَصِيَّةْ * وَضَاعَفَ اللهُ فِي تِلْكَ التِّجَارَةِ رِبْحَهَا وَنَمَّاهْ * فَبَانَ لِخَدِيْجَةَ، بِمَا رَأَتْ وَمَا سَمِعَتْ، أَنَّهُ رَسُوْلُ اللهِ تَعَالىٰ إِلىٰ الْبَرِيَّةْ * الَّذِي خَصَّهُ اللهُ تَعَالىٰ بِقُرْبِهِ وَٱصْطَفَاهْ * فَخَطَبَتْهُ لِنَفْسِهَا لِتَشَمَّ مِنَ الإِيْمَانِ بِهِ طِيْبَ رَيَّاهْ * فَأَخْبَرَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَعْمَامَهُ بِمَا دَعَتْهُ إِلَيْهِ هٰذِهِ البَرَّةُ التَّقِيَّةْ * فَرَغِبُوْا فِيْهَا لِفَضْلِ وَدِيْنٍ وَجَمَالٍ وَمَالٍ وَحَسَبٍ وَنَسَبٍ كُلٌّ مِنَ الْقَوْمِ يَهْوَاهْ * وَخَطَبَ أَبُوْ طَالِبٍ وَأَثْنَىٰ عَلَيْهِ صَلَّى اللهُ

عَلَيْهِ وَسَلَّمَ، بَعْدَ أَنْ حَمِدَ اللهَ بِمَحَامِدَ سَنِيَّةْ ❋
وَقَالَ: هُوَ وَاللهِ لَهُ نَبَأٌ عَظِيمٌ بَعْدُ يُحْمَدُ فِيهِ مَسْرَاهْ
❋ فَزَوَّجَهَا مِنْهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَبُوهَا، وَقِيلَ
عَمُّهَا، وَقِيلَ أَخُوهَا، لِسَابِقِ سَعَادَتِهَا الأَزَلِيَّةْ ❋
وأَوْلَدَهَا كُلَّ أَوْلَادِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، إِلَّا
الَّذِي بِٱسْمِ الْخَلِيلِ سَمَّاهْ ❋

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيمَ بِعَرْفٍ شَذِيٍّ مِنْ صَلَاةٍ وَتَسْلِيمٍ

When he (Allah bless him and grant him peace) reached twenty-five years of age he traveled to Buṣrā (again, this time) in trade for the young woman, Khadījah. With him was her servant, Maysarah, who served him and looked after his needs. Near the hermitage of Nasṭūr, the Christian monk, he rested under a tree. The monk recognized him (Allah bless him and grant him peace) when the tree inclined its thick shade towards him. He said: "No one ever rested under this tree except a prophet possessing pure qualities". "And a messenger for whom Allah has chosen to give moral excellence". Then he asked Maysarah: "Is there any redness in his eyes?" trying to uncover a hidden sign. And he answered: "Yes." So he confirmed to himself what he

had been thinking. Then he said to Maysarah: “Don't leave his side. Be with him with sincerity, determination and honesty”. “For he is one of those whom Allah has honored and selected for prophethood”. When Khadījah was at ‘Uliyyah with a group of women, she saw him (Allah bless him and grant him peace) approaching, returning to Makkah. With two angels over his noble head shading him from the heat of the sun. Maysarah told her that he had seen this before during the trip and he told her of the advice the monk had entrusted him with. Allah doubled the trade’s profits and made it grow. So from what she saw and heard it became clear to her that he was the Messenger of Allah, the Exalted, to mankind, whom Allah had specially selected to be near Him.

She asked him (Allah bless him and grant him peace) to take her pure self in marriage so that by his perfumed scent she might obtain the scent of īmān (belief). He then told his uncles what this pure and pious woman had asked him for. And they agreed, for they were pleased by her virtue, her religion, her beauty, her wealth, and her lineage—all cherished qualities. Abu Ṭālib made a speech, praising Allah and him (Allah bless him and grant him peace). He said: “By Allah, his future deeds will be praised”. She was married to him by her father; it is also said by her uncle; and it is also said by her brother—her happiness having been preordained. To him, she

gave birth to all his children except the one he called alKhalīl (Ibrahīm)

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace   O Allah, bless him, grant him peace and barakah

وَلَمَّا بَلَغَ صَلَّى اللهُ عَلَيْهِ وَسَلَّم خَمْساً وَثَلاثِيْنَ سَنَةً
بَنَتْ قُرَيْشٌ الْكَعْبَةَ، لاَنْصِدَاعِهَا بِالسُّيُوْلِ الأَبْطَحِيَّةْ ❋
وَتَنَازَعُوْا في رَفْعِ الْحَجَرِ الأَسْوَدِ، فَكُلٌّ أَرَادَ رَفْعَهُ
وَرَجَاهْ ❋ وَعَظُمَ الْقِيْلُ وَالْقَالُ، وَتَحَالَفُوْا عَلَى الْقِتَالِ
وَقَوِيَتِ الْعَصَبِيَّةْ ❋ ثُمَّ تَدَاعَوْا إِلَى الإِنْصَافِ،
وَفَوَّضُوا الأَمْرَ إِلىٰ ذِيْ رَأْيٍ صَائِبٍ وَأَنَاةْ ❋ فَحَكَّمَ
بِتَحْكِيْمِ أَوَّلِ دَاخِلٍ مِنْ بَابِ السَّدَنَةِ الشَّيْبِيَّةْ ❋ فَكَانَ
النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَوَّلَ دَاخِلٍ، فَقَالُوْا: هٰذَا
الأَمِيْنُ، وَكُلُّنَا نَقْبَلُهُ وَنَرْضَاهْ ❋ فَأَخْبَرُوْهُ بِأَنَّهُمْ رَضُوْهُ
أَنْ يَكُونَ صَاحِبَ الْحُكْمِ فِيْ هٰذَا الْمُهِمِّ وَوَلِيَّهْ ❋
فَوَضَعَ الْحَجَرَ فِيْ ثَوْبٍ ثُمَّ أَمَرَ أَنْ تَرْفَعَهُ الْقَبَائِلُ

جَمِيْعاً إِلىٰ مُرْتَقَاهْ ❊ فَرَفَعُوْهُ إِلىٰ مَقَرِّهِ مِنْ رُكْنِ هَاتِيْكَ
الْبَنِيَّةْ ❊ وَوَضَعَهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ الشَّرِيْفَةِ فِيْ
مَوْضِعِهِ الآنَ وَبَنَاهْ ❊

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيْمْ بِعَرْفٍ شَذِيٍّ مِنْ صَلَاةٍ وَتَسْلِيْمْ

When he reached the age of thirty-five, the Quraysh were rebuilding the Ka‘bah because its walls had cracked from the floodwaters of Abţaĥ (one of the valleys in Makkah). They disputed over who would lift the black stone to its place in the Ka‘bah, for everyone wanted this honor. The argument grew heated and they were about to come to blows—every clan standing against the others. Then they summoned each other to agree upon leaving the resolution of the matter to someone who would apply wisdom and deliberation. They decided to accept the decision of the first one who entered from the gate of al-sadanah al-shaybiyyah (the Shaybi Custodian: named after the custodians of the Ka‘bah who were from Shaybah ibn ‘Uthman al-Shaybi). The Prophet (Allah bless him and grant him peace) was the first to enter, so they said: “This is the Honest One (al-Amīn). We all accept him and are pleased with him”. Then they told him that they wanted him to make a ruling on the matter and carry it out. So he (Allah bless him and grant him peace) put the stone on a cloak and then ordered the tribes to lift it together to its designated place. They all

lifted it to its place in the corner of that building (the Ka‘bah). Then, with his noble hands, he (Allah bless him and grant him peace) put it in its present place and fixed it there.

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace O Allah, bless him, grant him peace and barakah

وَلَمَّا كَمُلَ لَهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَرْبَعُوْنَ
سَنَةً، عَلىٰ أَوْفَقِ الأَقْوَالِ لِذَوِي الْعَالِمِيَّةْ ❊ بَعَثَهُ
اللهُ تَعَالىٰ لِلْعَالَمِيْنَ بَشِيْراً وَنَذِيْراً فَعَمَّهُمْ بِرُحْمَاهْ ❊
وَبُدِىءَ إِلىٰ تَمَامِ سِتَّةِ أَشْهُرٍ بِالرُّؤْيَا الصَّادِقَةِ الْجَلِيَّةْ
❊ فَكَانَ لَا يَرَىٰ رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ صُبْحٍ
أَضَاءَ سَنَاهْ ❊ وَإِنَّمَا ابْتُدِىءَ بِالرُّؤْيَا تَمْرِيْناً لِلْقُوَّةِ
الْبَشَرِيَّةْ ❊ لِئَلَّا يَفْجَأَهُ الْمَلَكُ بِصَرِيْحِ النُّبُوَّةِ فَلَا
تَقْوَاهُ قُوَاهْ ❊ وَحُبِّبَ إِلَيْهِ الْخَلَاءُ فَكَانَ يَتَعَبَّدُ بِحِرَاءٍ
اللَّيَالِيَ الْعَدَدِيَّةْ ❊ إِلَى أَنْ أَتَاهُ فِيْهِ صَرِيْحُ الْحَقِّ
وَوَافَاهْ ❊ وَذٰلِكَ فِيْ يَوْمِ الاِثْنَيْنِ لِسَبْعَ عَشْرَةَ لَيْلَةً
خَلَتْ مِنْ شَهْرِ اللَّيْلَةِ الْقَدْرِيَّةْ ❊ وَثَمَّ أَقْوَالٌ: لِسَبْعٍ
أَوْ لأَرْبَعٍ وَعِشْرِيْنَ مِنْهُ، أَوْ لِثَمَانٍ خَلَتْ مِنْ شَهْرِ
مَوْلِدِهِ الَّذِيْ بَدَا فِيْهِ بَدْرُ مُحَيَّاهْ ❊ فَقَالَ لَهُ: اقْرَأْ،
فَأَبَىٰ، فَغَطَّهُ غَطَّةً قَوِيَّةْ ❊ ثُمَّ قَالَ لَهُ: اقْرَأْ، فَأَبَىٰ،

فَغَطَّهُ ثَانِيَةً حَتَّىٰ بَلَغَ مِنْهُ الْجَهْدَ وَغَطَّاهُ * ثُمَّ قَالَ لَهُ: ٱقْرَأْ، فَأَبىٰ، فَغَطَّهُ ثَالِثَةً لِيَتَوَجَّهَ إِلَى مَا سَيُلْقَى إِلَيْهِ بِجَمْعِيَّةٍ * وَيُقَابِلَهُ بِجِدٍّ وَٱجْتِهَادٍ وَيَتَلَقَّاهُ * ثُمَّ فَتَرَ الْوَحْيُ ثَلَاثَ سِنِينَ، أَوْ ثَلاثِينَ شَهْراً، لِيَشْتَاقَ إِلَى ٱنْتِشَاقِ هَاتِيْكَ النَّفَحَاتِ الشَّذِيَّةِ * ثُمَّ أُنْزِلَتْ عَلَيْهِ ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١﴾ فَجَاءَهُ جِبْرِيْلُ بِهَا وَنَادَاهُ * فَكَانَ لِنُبُوَّتِهِ فِي تَقَدُّمِ ﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ﴾ شَاهِدٌ عَلىٰ أَنَّ لَهَا السَّابِقِيَّةَ * وَالتَّقَدُّمَ عَلىٰ رِسَالَتِهِ بِالْبِشَارَةِ وَالنِّذَارَةِ لِمَنْ دَعَاهُ *

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيْمَ بِعَرْفٍ شَذِيٍّ مِنْ صَلَاةٍ وَتَسْلِيْمٍ

According to the most trusted narrators of the (Islamic) world, when he (Allah bless him and grant him peace) completed forty years of age Allah sent him as a bringer of good news and a warner to the worlds, covering them with his mercy. For six complete months he saw clear true dreams. Each one coming like the dawning of the morning's brilliant light. He was started out with these dreams as a training to strengthen his human capacity. So that the Angel wouldn't surprise him with the manifestness of prophethood and then his powers would not be able to encompass it. Isolation became

pleasing to him so he would worship in the mountain of Ĥirā’ numerous nights (i.e., whole days). Until the pure truth (the angel Jibrīl with the revelation) came to him. That was on a Monday, the seventeenth of the month of the Laylat al-Qadr (i.e., Ramađān). There are other traditions saying that it was the twenty-seventh or the twenty-fourth of that month, or eight days before the month of his birth. He (Jibrīl) said to him: “Read.” He (Allah bless him and grant him peace) said: “I cannot read.” Then he covered him in a strong embrace. He (Jibrīl) said: “Read.” He (Allah bless him and grant him peace) said: “I cannot read.” Then Jibrīl covered him in an embrace a second time until he (Allah bless him and grant him peace) became exhausted and overwhelmed from the exertion. Then Jibrīl said: “Read.” And he said: “I cannot read.” A third time the Angel embraced him and pressed him hard so that he would turn himself with full attention to what would be given to him. Receiving it with seriousness and effort. Then the revelation stopped for three years or thirty months, making him look forward eagerly to those beautifully fragranced scents (i.e., the Revelation). Then yā ayyuh al-muddathir (O you who have wrapped up in your garments!) was sent to him by Jibrīl. So his prophethood announced with iqra bismi rabbika (Read! In the name of your Lord)— evidence that it has priority in importance. Foremost in his message, giving the good news and the warning to whomever he called to Islam.

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وَأَوَّلُ مَنْ آمَنَ بِهِ مِنَ الرِّجَالِ أَبُوْ بَكْرٍ صَاحِبُ
الْغَارِ وَالصِّدِّيْقِيَّةْ * وَمِنَ الصِّبْيَانِ عَلِيٌّ، وَمِنَ
النِّسَاءِ خَدِيْجَةُ الَّتِيْ ثَبَّتَ اللهُ بِهَا قَلْبَهُ وَوَقَاهْ * وَمِنَ
الْمَوَالِيْ زَيْدُ بْنُ حَارِثَةَ، وَمِنَ الأَرِقَّاءِ بِلَالٌ الَّذِيْ
عَذَّبَهُ فِي اللهِ أُمَيَّةْ * وَأَوْلَاهُ مَوْلَاهُ أَبُوْ بَكْرٍ مِنَ
الْعِتْقِ مَا أَوْلَاهْ * ثُمَّ أَسْلَمَ عُثْمَانُ وَسَعْدٌ وَسَعِيْدٌ
وَطَلْحَةُ وَابْنُ عَوْفٍ وَابْنُ عَمَّتِهِ صَفِيَّةْ * وَغَيْرُهُمْ
مِمَّنْ أَنْهَلَهُ الصِّدِّيْقُ رَحِيْقَ التَّصْدِيْقِ وَسَقَاهْ * وَمَا

زَالَتْ عِبَادَتُهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابَهُ مَخْفِيَّةْ
* حَتَّىٰ أُنْزِلَتْ عَلَيْهِ ﴿فَٱصْدَعْ بِمَا تُؤْمَرُ﴾ فَجَهَرَ بِدُعَاءِ
الْخَلْقِ إِلَى اللهْ * وَلَمْ يَبْعُدْ مِنْهُ قَوْمُهُ حَتَّىٰ عَابَ
آلِهَتَهُمْ وَأَمَرَ بِرَفْضِ مَا سِوَى الْوَحْدَانِيَّةْ * فَتَجَرَّؤُوْا
عَلَىٰ مُبَارَزَتِهِ بِالْعَدَاوَةِ وَأَذَاهْ * وَٱشْتَدَّ عَلَى
الْمُسْلِمِيْنَ الْبَلَاءُ فَهَاجَرُوْا فِيْ سَنَةِ خَمْسٍ إِلَى
النَّاحِيَةِ النَّجَاشِيَّةْ * وَحَدَبَ عَلَيْهِ عَمُّهُ أَبُوْ طَالِبِ
فَهَابَهُ كُلٌّ مِنَ الْقَوْمِ وَتَحَامَاهْ * وَفُرِضَ عَلَيْهِ قِيَامُ
بَعْضٍ مِنَ السَّاعَاتِ اللَّيْلِيَّةْ * ثُمَّ نُسِخَ بِقَوْلِهِ تَعَالىٰ
﴿فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ﴾ * وَفُرِضَ عَلَيْهِ
رَكْعَتَانِ بِالْغَدَاةِ وَرَكْعَتَانِ بِالْعَشِيَّةْ * ثُمَّ نُسِخَ
بِإِيْجَابِ الصَّلَوَاتِ الْخَمْسِ فِيْ لَيْلَةِ مَسْرَاهْ *
وَمَاتَ أَبُوْ طَالِبِ فِيْ نِصْفِ شَوَّالٍ مِنْ عَاشِرِ
الْبَعْثَةِ، وَعَظُمَتْ بِمَوْتِهِ الرَّزِيَّةْ * وَتَلَتْهُ خَدِيْجَةُ بَعْدَ
ثَلَاثَةِ أَيَّام، وَشَدَّ الْبَلَاءُ عَلَى الْمُسْلِمِيْنَ عُرَاهْ *
وَأَوْقَعَتْ قُرَيْشٌ بِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كُلَّ أَذِيَّةْ *
وَأَمَّ الطَّائِفَ يَدْعُوْ ثَقِيْفاً فَلَمْ يُحْسِنُوْا بِالإِجَابَةِ قِرَاهْ
* وَأَغْرَوْا بِهِ السُّفَهَاءَ وَالْعَبِيْدَ فَسَبُّوْهُ بِأَلْسِنَةٍ بَذِيَّةْ *

وَرَمَوْهُ بِالْحِجَارَةِ حَتَّى خُضِبَتْ بِالدِّمَاءِ نَعْلَاهُ ❁ ثُمَّ
عَادَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَىٰ مَكَّةَ حَزِيْناً، فَسَأَلَهُ
مَلَكُ الْجِبَالِ فِيْ إِهْلَاكِ أَهْلِهَا ذَوِي الْعَصَبِيَّةْ ❁
فَقَالَ: «إِنِّيْ أَرْجُوْ أَنْ يُخْرِجَ اللهُ مِنْ أَصْلَابِهِمْ مَنْ
يَتَوَلَّاهْ» ❁

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيْمْ بِعَرْفٍ شَذِيٍّ مِنْ صَلَاةٍ وَتَسْلِيْمْ

The first to believe in him (Allah bless him and grant him peace) among men was Abu Bakr, the companion in the cave (Thawr, on the way to Madinah), the Şaddīq (meaning: who believes immediately without doubt). Among children, ‘Alī; and among women, Khadījah, through whom Allah strengthened and preserved his heart and protected him (Allah bless him and grant him peace). Among freed slaves, Zayd ibn Ĥārithah; and among slaves, Bilāl (the Ethiopian, the caller to prayer chosen by the Prophet) tortured by his master, Umayah, for his belief in Allah. Later bought and freed from slavery by his new master, Abu Bakr, who provided for him. Then submitted ‘Uthmān, Sa‘ad, Sa‘īd, Ţalĥah (cousin of Abu Bakr), Ibn al-‘Awf (‘Abdu ‘Amr: changed by the Prophet to ‘Abd al-Raĥmān), and Zubayr, the son of the Prophet’s aunt, Şaffiyah. And others whom the Şiddīq gave to drink the nectar of belief. Still he (Allah bless him and grant him peace)

and his companions worshipped in secret. Until Allah revealed faşda‘ bimā tu’mar (Therefore, declare openly what you are bidden); thereupon, he openly called the people to Allah. His people didn’t denounce him until he denounced their gods and ordered the rejection of all but the oneness. Now they dared show him open enmity and the threat of harm. Hardships increased for the Muslims, so in the fifth year they made hijrah (the Prophet ordered some of his followers to flee the persecution in Makkah) to the domain of the king of Habasha (al-Najāshī). Because his uncle, Abu Ţālib, was solicitous of him (Allah bless him and grant him peace), all the people were afraid to harm him, and so for a time he was protected. First, he (Allah bless him and grant him peace) was required to stand some hours of the night. Then the obligation was abrogated by Allah’s words faqra’u mā tayassara minhu wa’aqīmu al-şalāt. Read from it what is easy and establish the prayer). And he was required to make two raka‘ in the morning and two in the evening. Then, finally, in the night of the isrā’ (the night journey) his obligation was abrogated by the five required prayers. Abu Talib died in mid-Shawwal in the tenth year of the message and with his death the hardships greatly intensified. Following his death by three months came Khadīja’s and increased hardships and vulnerability. The Quraysh let fall upon him every injury. He went to Ţa’if, calling Thaqīf (the tribe of Ta’if) to Islam, where he wasn’t received well. They encouraged the mockers and the slaves to insult him

rudely. They pelted him (Allah bless him and grant him peace) with stones until his shoes were dyed red from his blood. In sadness he (Allah bless him and grant him peace) returned to Makkah; then the angel of the mountains (surrounding Ţā'if) asked him if he should destroy its people for their stubborn ignorance. But instead he (Allah bless him and grant him peace) said: "I ask Allah to take care of (i.e., cause to flourish in Islam) those whom He brings out from their loins"

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace O Allah, bless him, grant him peace and barakah

ثُمَّ أُسْرِيَ بِرُوْحِهِ وَجَسَدِهِ يَقَظَةً مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الأَقْصَى وَرِحَابِهِ الْقُدْسِيَّةْ * وَعُرِجَ بِهِ إِلَى السَّمٰوَاتِ، فَرَأَى آدَمَ فِي الأُوْلىٰ وَقَدْ جَلَّلَهُ الْوَقَارُ وَعَلَاهْ * وَرَأَى فِي الثَّانِيَةِ عِيْسَى ابْنَ مَرْيَمَ الْبَتُوْلِ الْبَرَّةِ التَّقِيَّةْ * وَابْنَ خَالَتِهِ يَحْيَى الَّذِيْ أُوْتِيَ الْحُكْمَ فِيْ حَالِ صِبَاهْ * وَرَأَى فِي الثَّالِثَةِ يُوْسُفَ الصِّدِّيقَ بِصُوْرَتِهِ الْجَمَالِيَّةْ * وَفِي الرَّابِعَةِ إِدْرِيْسَ الَّذِيْ رَفَعَ اللهُ مَكَانَهُ وَأَعْلَاهْ * وَفِي الْخَامِسَةِ هَارُوْنَ الْمُحَبَّبَ فِي الأُمَّةِ الإِسْرَائِيْلِيَّةْ * وَفِي السَّادِسَةِ مُوْسَى الَّذِيْ كَلَّمَهُ اللهُ تَعَالَىٰ وَنَاجَاهْ * وَفِي السَّابِعَةِ إِبْرَاهِيْمَ الَّذِيْ جَاءَ رَبَّهُ بِسَلَامَةِ الْقَلْبِ والطَّوِيَّةْ * وَحَفِظَهُ مِنْ نَارِ نُمْرُوْدَ وَعَافَاهْ *

ثُمَّ رُفِعَ إِلىٰ سِدْرَةِ الْمُنْتَهَى، إِلىٰ أَنْ سَمِعَ صَرِيْفَ الأَقْلَامِ بِالأُمُوْرِ الْمَقْضِيَّةْ ❁ إِلىٰ مَقَامِ الْمُكَافَحَةِ الَّذِيْ قَرَّبَه اللهُ فِيْهِ وَأَدْنَاهْ ❁ وَأَمَاطَ لَهُ حُجُبَ الأَنْوَارِ الْجَلَالِيَّةْ ❁ وَأَرَاهُ بِعَيْنَيْ رَأْسِهِ مِنْ حَضْرَةِ الرُّبُوْبِيَّةِ مَا أَرَاهْ ❁ وَبَسَطَ لَهُ بُسُطَ الإِدْلَالِ فِي الْمَجَالِيْ الذَّاتِيَّةْ ❁ وَفَرَضَ عَلَيْهِ وَعَلىٰ أُمَّتِهِ خَمْسِيْنَ صَلَاةْ ❁ ثُمَّ انْهَلَّ سَحَابُ الْفَضْلِ فَرُدَّتْ إِلىٰ خَمْسٍ عَمَلِيَّةْ ❁ وَلَهَا أَجْرُ الْخَمْسِيْنَ، كَمَا شَاءَهُ فِي الأَزَلِ وَقَضَاهْ ❁ ثُمَّ عَادَ فِيْ لَيْلَتِهِ بِالْمَوَاهِبِ اللَّدُنِّيَّةْ ❁ فَصَدَّقَهُ الصِّدِّيْقُ بِمَسْرَاهْ ❁ وَكُلُّ ذِيْ عَقْلٍ وَرَوِيَّةْ ❁ وَكَذَّبَتْهُ قُرَيْشٌ، وَارْتَدَّ مَنْ أَضَلَّهُ الشَّيْطَانُ وَأَغْوَاهْ ❁

عَطِّرِ اللّٰهُمَّ قَبْرَهُ الْكَرِيْمَ بِعَرْفٍ شَذِيٍّ مِنْ صَلَاةٍ وَتَسْلِيْمٍ

Then, while awake, he (Allah bless him and grant him peace) was taken on a night journey, with his spirit (rūĥ) and body, from the Mosque of the Ĥarām (in Makkah) to the Mosque of al-Aqsā (in Jerusalem) and its sacred precinct. He was taken up to the heavens, where in the first heaven he saw Ādam, dignity enveloping and exalting him. In the second heaven, he saw ‘Isa ibn al-Batūl (Jesus son of the Virgin Mary, who isolated herself in devotion to Allah), the Good the Pure And his cousin, Yaĥya, who was given wisdom in application of the Torah (and prophethood) in his youth. In the third heaven, he saw Yūsuf, the Şiddīq, with his beautiful form. In the fourth heaven, Idrīs (named for his extensive study of Allah’s book), whom Allah raised to his high place. In the fifth heaven, Hārūn, the beloved of the Israelite nation. In the sixth heaven, Mūsā, to whom Allah talked intimately. And in the seventh heaven, Ibrāhīm, who came to his Lord with a heart at peace and an inwardness of goodness. Whom Allah protected from the fire of Nimrod. Then he raised him to the sidrat al-muntahā until he heard the sound of the pens writing the decreed matters. To the station (maqam) of the encounter without veil in which Allah allowed him to approach and draw near. There Allah raised for him (Allah bless him and grant him peace) the veils of the glorious lights. And let him see with his own eyes in the presence of Lordship what He let him see. So He spread for him the carpet of care and affection in the divine presence. He made obligatory upon him and his

nation 50 prayers. Then the clouds of virtue and mercy poured forth and they were reduced to the performance of five prayers. Having the reward of the 50 that He had decreed and willed in pre-endless time. Then he (Allah bless him and grant him peace) returned in the same night and the Ṣiddīq believed him (when he had told others) about his night journey. As do all who possess intellect and the capacity to reflect. While the Quraysh didn't believe him and some apostated whom the Shayṭān led astray and lured

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ثُمَّ عَرَضَ نَفْسَهُ عَلَى الْقَبَائِلِ، بِأَنَّهُ رَسُوْلُ اللهِ،
فِي الأَيَّامِ الْمَوْسِمِيَّةْ ❊ فَآمَنَ بِهِ سِتَّةٌ مِنَ الأَنْصَارِ
اخْتَصَّهُمُ اللهُ بِرِضَاهْ ❊ وَحَجَّ مِنْهُمْ فِي الْقَابِلِ اثْنَا
عَشَرَ رَجُلاً وَبَايَعُوْهُ بَيْعَةً خَفِيَّةْ ❊ ثُمَّ انْصَرَفُوْا،
فَظَهَرَ الإِسْلَامُ بِالْمَدِيْنَةِ، فَكَانَتْ مَعْقِلَهُ وَمَأْوَاهْ ❊

وَقَدِمَ عَلَيْهِ فِي الْعَامِ الثَّالِثِ سَبْعُوْنَ، أَوْ وَثَلَاثَةٌ، أَوْ وَخَمْسَةٌ، وَٱمْرَأَتَانِ مِنَ الْقَبَائِلِ الأَوْسِيَّةِ والْخَزْرَجِيَّةْ * فَبَايَعُوْهُ وَأَمَّرَ عَلَيْهِمُ ٱثْنَيْ عَشَرَ نَقِيْباً جَحَاجِحَةً سَرَاةْ * فَهَاجَرَ إِلَيْهِمْ مِنْ مَكَّةَ ذَوُو الْمِلَّةِ الإِسْلَامِيَّةْ * وَفَارَقُوا الأَوْطَانَ رَغْبَةً فِي مَا أُعِدَّ لِمَنْ هَجَرَ الْكُفْرَ وَنَاوَاهْ * وَخَافَتْ قُرَيْشٌ أَنْ يَلْحَقَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِأَصْحَابِهِ عَلَى الْفَوْرِيَّةْ * فَأْتَمَرُوا بِقَتْلِهِ فَحَفِظَهُ تَعَالىٰ مِنْ كَيْدِهِمْ وَنَجَّاهْ * وَأُذِنَ لَهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الْهِجْرَةِ، فَرَقَبَهُ الْمُشْرِكُوْنَ لِيُوْرِدُوْهُ بِزَعْمِهِمْ حِيَاضَ الْمَنِيَّةْ * فَخَرَجَ عَلَيْهِمْ وَنَثَرَ عَلىٰ رُؤُوْسِهِمُ التُّرَابَ وَحَثَاهْ * وَأَمَّ غَارَ ثَوْرٍ وَفَازَ الصِّدِّيْقُ فِيْهِ بِالْمَعِيَّةْ * وَأَقَامَا فِيْهِ ثَلاثاً، تَحْمِي الْحَمَائِمُ وَالْعَنَاكِبُ حِمَاهْ * ثُمَّ خَرَجَا مِنْهُ لَيْلَةَ الاْثْنَيْنِ، وَهُوَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلىٰ خَيْرِ مَطِيَّةْ * وَتَعَرَّضَ لَهُ سُرَاقَةُ، فَابْتَهَلَ فِيْهِ إِلَى اللهِ ودَعَاهْ * فَسَاخَتْ قَوَائِمُ يَعْبُوبِهِ فِي الأَرْضِ الصُّلْبَةِ الْقَوِيَّةْ * وَسَأَلَهُ الأَمَانَ فَمَنَحَهُ إِيَّاهْ *

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيْمَ بِعَرْفٍ شَذِيٍّ مِنْ صَلَاةٍ وَتَسْلِيْمِ

During the hajj days (note: even before Islam, at a specific time of the year, people gathered to visit the Ka‘bah) he (Allah bless him and grant him peace) presented himself to the tribes as the Messenger of Allah. Allah showed His pleasure with six of the anşār (six from Madinah) whom He distinguished by their belief in him (Allah bless him and grant him peace). Then twelve men from them (i.e., Madinah) performed the hajj (the next year) with the tribes and took a true bay‘ah (oath of allegiance) from him. They returned and Islam appeared in Madīnah, eventually becoming his stronghold and residence. The third time they came as 75, or 73 and two women, from the tribes of Aws and Khazraj. They took bay‘ah from him (Allah bless him and grant him peace) and then he chose twelve of them who were nobles and masters to be their amīrs. And then the Islamic millah (people practicing the way of Islam) of Makkah emigrated to them. They separated themselves from their homelands desiring what had been prepared for the one who denounces kufr and flees. The Quraysh, fearing that he (Allah bless him and grant him peace) would soon join his Companions Plotted to kill him, so Allah the Exalted protected and saved him from their deceit.

While the unbelievers were watching him (Allah bless him and grant him peace) in order to carry out their plan to kill him, Allah gave him permission to emigrate. He came out to them and threw upon their

heads dust. Then he headed straight for the cave of Thawr (ghār: small opening in a mountain, as opposed to kahf which is a large cave) wherein the Şiddīq won the opportunity of being in the company (of Allah and His Messenger; see Surat Tawbah, ayah 40: "Grieve not, surely Allah is with us"). There they remained for three days in the protection of the pigeons and spiders. They left it the night of Monday (meaning, between Sunday after maghrib and Monday morning before fajr) upon a good female camel. (On the way) when Surāqah came upon him (on horseback with the intention of capturing him), he (Allah bless him and grant him peace) earnestly asked Allah's protection from him. Then the legs of Surāqah's horse began to sink into the firm ground, whereupon he asked for the Prophet's protection, and he was granted it

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وَمَرَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِقُدَيْدٍ عَلىٰ أُمِّ مَعْبَدٍ الْخُزَاعِيَّةْ * وَأَرَادَ ٱبْتِيَاعَ لَحْمٍ أَوْ لَبَنٍ مِنْهَا، فَلَمْ يَكُنْ خِبَاؤُهَا لِشَيْءٍ مِنْ ذٰلِكَ قَدْ حَوَاهْ * فَنَظَرَ إِلىٰ شاةٍ فِي الْبَيْتِ قَدْ خَلَّفَهَا الْجَهْدُ عَنِ الرَّعِيَّةْ * فَٱسْتَأْذَنَهَا فِيْ حَلْبِهَا فَأَذِنَتْ وَقَالَتْ: لَوْ كَانَ بِهَا حَلَبٌ لأَصَبْنَاهْ * فَمَسَحَ الضَّرْعَ مِنْهَا وَدَعَا اللهَ مَوْلَاهُ وَوَلِيَّهْ * فَدَرَّتْ، فَحَلَبَ وَسَقَىٰ كُلّاً مِنَ الْقَوْمِ وَأَرْوَاهْ * ثُمَّ حَلَبَ وَمَلأَ الإِنَاءَ وَغَادَرَهُ لَدَيْهَا آيَةً جَلِيَّةْ * فَجَاءَ أَبُوْ مَعْبَدٍ وَرَأَى اللَّبَنَ، فَذَهَبَ بِهِ الْعَجَبُ إِلىٰ أَقْصَاهْ * وَقَالَ: أَنَّىٰ لَكِ هٰذَا وَلَا حَلُوْبَ بِالْبَيْتِ تَبِضُّ بِقَطْرَةٍ لَبَنِيَّةْ * فَقَالَتْ: مَرَّ بِنَا رَجُلٌ مُبَارَكٌ، وَكَذَا جُثْمَانُهُ وَمَعْنَاهْ * فَقَالَ: هٰذَا صَاحِبُ قُرَيْشٍ، وَأَقْسَمَ بِكُلِّ أَلِيَّةْ * بِأَنَّهُ لَوْ رَآهُ لآمَنَ بِهِ وَٱتَّبَعَهُ وَدَانَاهْ * وَقَدِمَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ يَوْمَ الاثْنَيْنِ، ثَانِيَ عَشَرِ شَهْرِ رَبِيْعٍ الأَوَّلِ، وَأَشْرَقَتْ بِهِ أَرْجَاؤهَا الزَّكِيَّةْ * وَتَلَقَّاهُ الأَنْصَارُ، وَنَزَلَ بِقُبَاءَ وَأَسَّسَ مَسْجِدَهَا عَلىٰ تَقْوَاهْ *

He (Allah bless him and grant him peace) passed the tent of Umm Maʻbad al-Khuzāʻiyah (kunya for ʻĀtikah bint Khālid). He wanted to buy milk or meat from her, but there was neither milk nor meat in her wool tent. However, the Prophet saw a female sheep in the house that didn't go with the other sheep because it was too exhausted. He asked her permission to milk it. She gave him permission and said if there were any milk in her they would have milked her. But at his touch, it filled up with milk and he milked her and everyone present drank to their satisfaction. Then he milked the sheep again, filling the container, and left it with her as a clear sign. When Abu Maʻbad came and saw the milk, he was struck by wonder. He asked: "From whence came this milk? There is no milking sheep that can give even a single drop". She told him that a blessed man passed by, giving his physical description and his other qualities. He declared: "That is the man from Quraysh," and swore by all that is divine. That if he saw him he would believe in him, follow him and be close to him. He (Allah bless him and grant him peace) arrived in Madīnah on Monday the twelfth of Rabīʻ al-Awwal. Its pure sites were illumined by him. The anṣār met and welcomed him and he dismounted at Quba (about two miles from Madīnah) where he built a mosque upon his piety (taqwa)

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيْمَ بِعَرْفٍ شَذِيٍّ مِنْ صَلَاةٍ وَتَسْلِيْمِ

وَكَانَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَكْمَلَ النَّاسِ خَلْقاً وَخُلُقاً، ذَا ذَاتٍ وَصِفَاتٍ سَنِيَّةْ * مَرْبُوْعَ الْقَامَةِ، أَبْيَضَ اللَّوْنِ مُشْرَباً بِحُمْرَةٍ، وَاسِعَ الْعَيْنَيْنِ أَكْحَلَهُمَا، أَهْدَبَ الأَشْفَارِ، قَدْ مُنِحَ الزَّجَجَ حَاجِبَاهْ * مُفَلَّجَ الأَسْنَانِ وَاسِعَ الْفَمِ حَسَنَهُ، وَاسِعَ الْجَبِيْنِ ذَا جَبْهَةٍ هِلَالِيَّةْ * سَهْلَ الْخَدَّيْنِ يُرَىٰ فِيْ أَنْفِهِ بَعْضُ ٱحْدِيْدَابٍ، حَسَنَ الْعِرْنِيْنِ أَقْنَاهْ * بَعِيْدَ مَا بَيْنَ الْمَنْكِبَيْنِ، سَبْطَ الْكَفَّيْنِ، ضَخْمَ الْكَرَادِيْسِ، قَلِيْلَ لَحْمِ الْعَقِبِ، كَثَّ اللِّحْيَةِ، عَظِيْمَ الرَّأْسِ، شَعْرُهُ إِلَى الشَّحْمَةِ الأُذُنِيَّةْ * وَبَيْنَ كَتِفَيْهِ خَاتَمُ النُّبُوَّةِ، قَدْ عَمَّهُ النُّوْرُ وَعَلَاهْ * وَعَرَقُهُ كَاللُّؤْلُؤِ، وَعَرْفُهُ أَطْيَبُ مِنَ النَّفَحَاتِ الْمِسْكِيَّةْ * وَيَتَكَفَّأُ فِيْ مِشْيَتِهِ كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ ٱرْتَقَاهْ * وَكَانَ يُصَافِحُ الْمُصَافِحَ بِيَدِهِ الشَّرِيْفَةِ فَيَجِدُ مِنْهَا سَائِرَ الْيَوْمِ رَائِحَةً عَبْهَرِيَّةْ * وَيَضَعُهَا عَلَىٰ رَأْسِ الصَّبِيِّ فَيُعْرَفُ مَسُّهُ لَهُ مِنْ بَيْنِ الصِّبْيَةِ وَيُدْرَاهْ * يَتَلَأْلَأُ وَجْهُهُ الشَّرِيْفُ تَلَأْلُؤَ الْقَمَرِ فِي اللَّيْلَةِ الْبَدْرِيَّةْ

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace O Allah, bless him, grant him peace and barakah

He (Allah bless him and grant him peace) was the most perfect of people in physical and moral nature, possessing the highest being and qualities. Of middle height; white in color mixed with red; his eyes were big with natural kohl, having long lashes, long eyebrows almost touching. Between his two front teeth was a space; his mouth was full but handsome; his face was wide with a forehead like the new moon. His cheekbones were not high; his nose was slightly curved, its bridge was good and a little high. His shoulders were broad; his palms wide and generous; his bones big at the joints; his heels with little flesh; his beard thick; his head large; his hair reaching the earlobes. Between his shoulders was the seal of prophethood, luminous. His perspiration was like pearls, its scent sweeter than musk. When walking, he would lean forward moving quickly as if he were coming down from a high place. When he greeted someone he would shake hands with him and that person would spend the day smelling of jasmine and narcissus. When he put his noble hand on a child's head that child could easily be known from the rest by the scent left on his head from the Prophet's touch. His noble face shone like the light of the night of a full moon

* يَقُوْلُ نَاعِتُه: لَمْ أَرَ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ، وَلَا بَشَرٌ يَرَاهْ *

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيْمَ بِعَرْفٍ شَذِيٍّ مِنْ صَلَاةٍ وَتَسْلِيْمِ

وَكَانَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ شَدِيْدَ الْحَيَاءِ وَالتَّوَاضُعِ: يَخْصِفُ نَعْلَهُ، وَيَرْقَعُ ثَوْبَهُ، وَيَحْلُبُ شَاتَهُ، وَيَسِيْرُ فِيْ خِدْمَةِ أَهْلِهِ بِسِيْرَةٍ سَرِيَّةْ * وَيُحِبُّ الْفُقَرَاءَ وَالْمَسَاكِيْنَ وَيَجْلِسُ مَعَهُمْ، وَيَعُوْدُ مَرْضَاهُمْ وَيُشَيِّعُ جَنَائِزَهُمْ، وَلَا يَحْقِرُ فَقِيْراً أَدْقَعَهُ الْفَقْرُ وَأَشْوَاهْ * وَيَقْبَلُ الْمَعْذِرَةَ، وَلَا يُقَابِلُ أَحَداً بِمَا يَكْرَهُ، وَيَمْشِيْ مَعَ الأَرْمَلَةِ وَذَوِي الْعُبُوْدِيَّةْ * وَلَا يَهَابُ الْمُلُوكَ، وَيَغْضَبُ لِلَّهِ تَعَالىٰ وَيَرْضَىٰ لِرِضَاهْ * وَيَمْشِيْ خَلْفَ أَصْحَابِهِ، وَيَقُوْلُ: خَلُّوْا ظَهْرِيْ لِلْمَلَائِكَةِ الرُّوْحَانِيَّةْ * وَيَرْكَبُ الْبَعِيْرَ وَالْفَرَسَ وَالْبَغْلَةَ وَحِمَاراً بَعْضُ الْمُلُوكِ إِلَيْهِ أَهْدَاهْ * وَيَعْصِبُ عَلىٰ بَطْنِهِ الْحَجَرَ مِنَ الْجُوْعِ، وَقَدْ أُوْتِيَ مَفَاتِيْحَ الْخَزَائِنِ الأَرْضِيَّةْ * وَرَاوَدَتْهُ الْجِبَالُ بِأَنْ تَكُوْنَ لَهُ ذَهَباً فَأَبَاهْ * وَكَانَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُقِلُّ اللَّغْوَ، وَيَبْدَأُ مَنْ لَقِيَهُ بِالسَّلَامِ، وَيُطِيْلُ الصَّلَاةَ

وَيَقْصِرُ الْخُطَبَ الْجُمُعِيَّةْ ❊ وَيَتَأَلَّفُ أَهْلَ الشَّرَفِ
وَيُكْرِمُ أَهْلَ الْفَضْلِ، وَيَمْزَحُ وَلَا يَقُوْلُ إِلَّا حَقّاً
يُحِبُّهُ اللهُ تَعَالىٰ وَيَرْضَاهْ ❊ وَهٰهُنَا وَقَفَ بِنَا جَوَادُ
الْمَقَالِ عَنِ الطِّرَادِ فِي الْحَلْبَةِ الْبَيَانِيَّةْ ❊ وَبَلَغَ ظَاعِنُ
الإِمْلَاءِ فِي فَدَافِدِ الإِيْضَاحِ مُنْتَهَاهْ ❊

عَطِّرِ اللَّهُمَّ قَبْرَهُ الْكَرِيْمَ بِعَرْفٍ شَذِيٍّ مِنْ صَلَاةٍ وَتَسْلِيْم

The one who describes him says: “I have never seen before or after him a human being like him”. He (Allah bless him and grant him peace) was very shy and very modest: mending his own shoes, patching his own robe, milking his own sheep, and serving his family in a noble way. He loved the poor—sitting among them, visiting their sick, and walking in their funerals; he never condescended to anyone, even to the most poor and wretched. He accepted apologies; he never met someone mentioning what that person disliked; he walked with widows and slaves. He didn’t fear kings; he got angry only for Allah’s sake; and was pleased with what pleased Allah. He walked behind his companions saying: “Leave my back for the spiritual angels”. He rode the camel, the horse, the mule, and the donkey given to him by a king. Though he tied a stone on his stomach from hunger, all the keys of the earth’s treasuries were at his disposal. Even mountains tried to persuade him to permit them to turn themselves into gold for him, but he refused. He didn’t speak idly; whenever he

met someone he was the first to offer greetings; he elongated the prayer and made short the jumu‘a khutbah. He used persuasion on the nobles and honored the generous, sometimes joking but always speaking the truth pleasing to Allah. Here, the description of his noble person comes to an end And the one who is dictating this has reached a stopping point like the traveler who has reached a clearing and a place of rest.

O Allah, scent his noble grave with an aromatic fragrance of blessings and peace O Allah, bless him, grant him peace and barakah

اللَّهُمَّ يَا بَاسِطَ الْيَدَيْنِ بِالْعَطِيَّةْ * يَا مَنْ إِذَا
رُفِعَتْ إِلَيْهِ أَكُفُّ الْعَبْدِ كَفَاهْ * يَا مَنْ تَنَزَّهَ فِيْ ذَاتِهِ
وَصِفَاتِهِ الأَحَدِيَّةْ * عَنْ أَنْ يَكُوْنَ لَهُ فِيْهَا نَظَائِرُ
وَأَشْبَاهْ * يَا مَنْ تَفَرَّدَ بِالْبَقَاءِ وَالْقِدَمِ وَالأَزَلِيَّةْ * يَا
مَنْ لا يُرْجَى غَيْرُهُ وَلَا يُعَوَّلُ عَلَىٰ سِوَاهْ * يَا مَنْ
ٱسْتَنَدَ الأَنَامُ إِلىٰ قُدْرَتِهِ الْقَيُّوْمِيَّةْ * وَأَرْشَدَ بِفَضْلِهِ
مَنِ ٱسْتَرْشَدَهُ وَٱسْتَهْدَاهْ * نَسْأَلُكَ اللَّهُمَّ بِأَنْوَارِكَ
الْقُدْسِيَّةْ * الَّتِيْ أَزَاحَتْ مِنْ ظُلُمَاتِ الشَّكِّ دُجَاهْ
* وَنَتَوَسَّلُ إِلَيْكَ بِشَرَفِ الذَّاتِ الْمُحَمَّدِيَّةْ * وَمَنْ
هُوَ آخِرُ الأَنْبِيَاءِ بِصُورَتِهِ وَأَوَّلُهُمْ بِمَعْنَاهْ * وَبِآلِهِ
كَوَاكِبِ أَمْنِ الْبَرِيَّةْ * وَسَفِيْنَةِ السَّلَامَةِ وَالنَّجَاةْ *
وَبِأَصْحَابِهِ أُولِيْ الْهِدَايَةِ وَالأَفْضَلِيَّةْ * الَّذِيْنَ بَذَلُوْا

نُفُوسَهُمْ لِلَّهِ يَبْتَغُونَ فَضْلاً مِنَ اللهْ * وَبِحَمَلَةِ
شَرِيْعَتِهِ أُولِيْ الْمَنَاقِبِ وَالْخُصُوْصِيَّةْ * الَّذِيْنَ
اسْتَبْشَرُوْا بِنِعْمَةٍ وَفَضْلٍ مِنَ اللهْ * أَنْ تُوَفِّقَنَا فِي
الأَقْوَالِ وَالأَعْمَالِ لإِخْلَاصِ النِّيَّةْ * وَتُنْجِحَ لِكُلٍّ
مِنَ الْحَاضِرِيْنَ وَالْغَائِبِيْنَ مَطْلَبَهُ وَمُنَاهْ * وَتُخَلِّصَنَا
مِنْ أَسْرِ الشَّهَوَاتِ وَالأَدْوَاءِ الْقَلْبِيَّةْ * وَتُحَقِّقَ لَنَا
مِنَ الآمَالِ مَا بِكَ ظَنَنَّاهْ * وَتَكْفِيَنَا كُلَّ مُدْلَهِمَّةٍ
وبَلِيَّةْ * وَلَا تَجْعَلَنَا مِمَّنْ أَهْوَاهُ هَوَاهْ * وَتُدْنِيَ لَنَا
مِنْ حُسْنِ الْيَقِيْنِ قُطُوْفاً دَانِيَةً جَنِيَّةْ * وَتَمْحُوَ عَنَّا
كُلَّ ذَنْبٍ جَنَيْنَاهْ * وَتَسْتُرَ لِكُلٍّ مِنَّا عَيْبَهُ وَعَجْزَهُ
وَحَصَرَهُ وَعِيَّهْ * وَتُسَهِّلَ لَنَا مِنْ صَالِحِ الأَعْمَالِ مَا
عَزَّ ذَرَاهْ * وَتَعُمَّ جَمْعَنَا هٰذَا مِنْ خَزَائِنِ مِنَحِكَ
السَّنِيَّةْ * بِرَحْمَةٍ وَمَغْفِرَةٍ، وَتُدِيْمَ عَمَّنْ سِوَاكَ غِنَاهْ
* اللَّهُمَّ إِنَّكَ جَعَلْتَ لِكُلِّ سَائِلٍ مَّقَاماً وَّمَزِيَّةْ *
وَلِكُلِّ رَاجٍ مَّا أَمَّلَهُ فِيْكَ ورَجَاهْ * وَقَدْ سَأَلْنَاكَ
رَاجِيْنَ مَوَاهِبَكَ اللَّدُنِّيَّةْ * فَحَقِّقْ لَنَا مَا مِنْكَ
رَجَوْنَاهْ * اللَّهُمَّ آمِنِ الرَّوْعَاتِ وَأَصْلِحِ الرُّعَاةَ
وَالرَّعِيَّةْ * وَأَعْظِمِ الأَجْرَ لِمَنْ جَعَلَ هٰذَا الْخَيْرَ فِيْ

هٰذَا الْيَوْمِ وَأَجْرَاهْ * اللّٰهُمَّ ٱجْعَلْ هٰذِهِ الْبَلْدَةَ وَسَائِرَ بِلَادِ الإِسْلَامِ آمِنَةً رَخِيَّةْ * وَٱسْقِنَا غَيْثاً يَعُمُّ ٱنْسِيَابُ سَيْبِهِ السَّبْسَبَ وَرُبَاهْ * وَٱغْفِرْ لِنَاسِجِ هٰذِهِ الْبُرُوْدِ الْمُحَبَّرَةِ الْمَوْلِدِيَّةْ * (سَيِّدِنَا) جَعْفَرٍ، مَنْ إِلَى الْبَرْزَنْجِيِّ نِسْبَتُهُ ومُنْتَمَاهْ * وَحَقِّقْ لَهُ الْفَوْزَ بِقُرْبِكَ، وَالرَّجَاءَ وَالأُمْنِيَّةْ * وَٱجْعَلْ مَعَ الْمُقَرَّبِيْنَ مَقِيْلَهُ وَسُكْنَاهْ * وَٱسْتُرْ لَهُ عَيْبَهُ وَعَجْزَهُ وَحَصَرَهُ وَعِيَّهْ * وَكَاتِبِهَا وَقَارِئِهَا وَمَنْ أَصَاخَ إِلَيْهَا سَمْعَهُ وَأَصْغَاهْ * اللّٰهُمَّ وَصَلِّ وَسَلِّمْ عَلَى أَوَّلِ قَابِلٍ لِلتَّجَلِّي مِنَ الْحَقِيْقَةِ الْكُلِّيَّةْ * وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ نَصَرَهُ وَوَالَاهْ * مَا شُنِّفَتِ الآذَانُ مِنْ وَصْفِهِ الدُّرِّيِّ بِأَقْرَاطٍ جَوْهَرِيَّةْ * وَتَحَلَّتْ صُدُوْرُ الْمَحَافِلِ الْمُنِيْفَةِ بِعُقُوْدِ حُلَاهْ *

وَأَفْضَلُ الصَّلَاةِ وَأَتَمُّ التَّسْلِيْمِ عَلىٰ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ خَاتَمِ الأَنْبِيَاءِ وَالْمُرْسَلِيْنَ * وَعَلىٰ آلِهِ وَصَحْبِهِ أَجْمَعِيْنَ * ﴿سُبْحَٰنَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَٰمٌ عَلَى ٱلْمُرْسَلِينَ ﴿١٨١﴾ وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾ *

O Allah, O Open-handed in giving. O He Who when the palms of the servant are raised satisfies the suppliant. O He Who declares the unity in His being and in His attributes. To be only for Him without equal or similarity. O He Who alone remains forever and Who existed in the most ancient time and Who existed in pre-endless time. O He in Whom no one places his hopes except Him and upon Whom no one depends but Him. O He in Whose everlasting power the people are confident. Who guides with His overflowing generosity he who seeks His guidance. We ask You by Your sacred lights. Which removed the night from the darknesses of doubts. We humbly beseech You through the exalted rank of the Muhammadan Being. (aldhat al-muhammadiya) (*i.e., tawassul: seeking Allah's help through Sayyiduna Muhammad*). Who was the last of the prophets in his physical appearance but the first of them in his meaning. By his family, mankind's secure planets. Their ship of safety and refuge. By his companions, the people of guidance and preference. Who freely gave themselves to Allah only desiring Allah's overflowing generosity. And by the carriers of His Shari'ah, the people of great deeds and virtues. Who rejoice in each grace and favor (ni'mah and fađl) from Allah. That you grant us success in words and deeds in achieving sincerity of intention. That You give to all who are present his request and wish. That You save us from the shackles of lower desires and the sicknesses of the heart. That You realize our

hopes which we have placed in You (*three times*). That you save us from every great harm and calamity. That You don't place us among those whose self tends toward low desires. That You cover the flaw, the inability, the limitation, and the powerlessness of each one of us. That You make easy for us the good deeds which are difficult to accomplish. That You bring close to us the goodness of certainty so that it may be easily picked like the fruit of Jannah. That You erase from us all our sins (three times). That You include this gathering of ours in Your exalted giving from Your treasuries. By a mercy and a forgiveness and a perpetual freedom from needing anyone other than You. O Allah, surely You have given to every petitioner a station and a merit. And to every hopeful one whatever he hoped for. We have asked You hoping for gifts from Your presence. So realize for us what we hope to gain from You (three times). O Allah, secure us from fears, and correct the rulers and their citizens. Increase the reward of whoever performs this goodness today. O Allah, make this country and all Muslim countries secure and comfortable. And provide our land with rain that will cover its low lands and its hills. And forgive the copier of these decorated pages of the Mawlid Ja'far, from the family al-Barzanji, and his lineage to whom he belongs. Realize for him the triumph of Your closeness. Make his rest and place of residence among the foremost brought near to You

(muqarrabīn). Cover the flaw, the inability, the limitation, and the powerlessness of him. And the writer of this Mawlid, its reader, and whoever listens carefully to it. Bless, O Allah, the first divine manifested light from the absolute Reality. His family, companions, and those who helped him and stood by him. The ears that are pleased by the glittering description of him are thereby bedecked with jeweled earrings. The foremost of the noble gatherings (i.e., those reciting the mawlid) are made beautiful with chests adorned with necklaces in which he is mentioned.

Allah bless our master Muhammad, bless him and grant him peace

Glory be to your Lord, the Lord of Might and Honor, above what they describe; and peace be on the messengers; and all praise is due to Allah, the Lord of the worlds

يا سيدَالكَونينِ يا عـَلَمَ الهُدى
هذا المُتَيَّمُ في حِمـَاك نَزِيـلُ

كُلُّ القُـــــلُوب إلي الحَبِيْبِ تَمِيْلُ - وَمَعِي بِذلكَ شَاهِدٌ ودَلـِـــيلٌ

أمَّا الدلــــــيلُ إذا ذكرتَ محمداً - صارتْ دُموعُ العاشقينَ تَسيلُ

يا سيدَالكَونينِ يا عــَــــلَمَ الهُدى - هذا المُتَيَّمُ في حمــَاك نَزِيــلُ

لو صَـــــادَفَتني مِن لَّدُنْكَ عنايةٌ - لأزُورَ طيبةَ و النَّخــِيلُ جَميلُ

هذا رســــولُ اللهِ هذا المصطفى - هذا لربِّ العالمين رســـــولُ

هذا الذي رَدَّ العـُـــــــيونَ بِكفِّه - لَمَّا بَدَتْ فَوقَ الخُدودِ تَســيلُ

هذا الغَمَــــــــامةُ ظَلَّلَتْه إذا مَشى - كانتْ تَقيلُ إذا الحَبِــيبُ يَقيلُ

هذا الذي شُرِّفَ الضَّرِيحُ بجسمِه - مِنهاجُه للسَّالكِينَ سَـــــبيلُ

يـــارب إني قـــد مدحـــت محمداً - فيه ثوابي وللمديـــــح جزيل

صلى عليك الله يا عــَـــــلَمَ الهُدى - ما حَنَّ مُشْتَاقٌ وسَــــارَدَليلُ

هَذا الَّذي تَعرِفُ البَطحاءُ وَطأَتَهُ وَالبَيتُ يَعرِفُهُ وَالحِلُّ وَالحَرَمُ

هَذا اِبنُ خَيرِ عِبادِ اللَهِ كُلِّهِمُ هَذا التَقِيُّ النَقِيُّ الطاهِرُ العَلَمُ

هَذا اِبنُ فاطِمَةٍ إِن كُنتَ جاهِلَهُ بِجَدِّهِ أَنبِياءُ اللَهِ قَد خُتِموا

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